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Number

A

Practical Discourse

ON THE

LORD'S DAY.

WITH

DEVOTIONS

Proper for the Day.

By John Howell, *A. M. a Presbyter of the Church of* England.

LONDON:

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To the Right Reverend, and Right Honourable the Lords Spiritual and Temporal, and all the other Reverend and Honourable Members of the SOCIETY, *for propagating Christian Knowledge.*

I Came to the Knowledge of your *Honourable Society*, as Men first did of natural Causes by their Effects, having never heard of it till I saw or heard of its *good Works* in erecting Schools at the Charge of its Members, for the Institution of poor Children, and in dispersing Books of Practical Christian Knowledge, most proper and useful for the Instruction of the more ignorant sort, and the reclaiming of them from a *Barbarity*, both as to Ignorance and ill Manners, which without seeing, one would scarce believe could be found in any part of a Christian Commonwealth. But there is one good effect of your Christian Care and Endeavours, more especially visible in all places, where you have set up

Schools; and that is, the Reverence which the Children educated in them ſhew in publick to the Clergy, which is wholly owing to their Education, and muſt needs be of great Advantage to the Chriſtian Religion, and particularly to the Church of *England*; it being impoſſible for Religion to thrive, or flouriſh in any Church, though never ſo well conſtituted, where the People have not a right *Idea* of the Clergy, and eſteem and honour them as ſuch. It is to give you my ſhare of the publick Thanks, which are due to you for the good you have done, and are like to do more and more, that I preſume to make an Offering of this practical Treatiſe to you; upon which I acknowledge many have written before me, in a Controverſial way, with great heats one againſt another, ſome running into *Phariſaical* Strictneſs, and ſuperſtitious Niceneſs, and others on the contrary allowing undue Liberties, inconſiſtent with the holy Nature of the *Lord's Day*, and the great ends of its Inſtitution. The former ſort of Writers commonly undervalue, or oppoſe the Obſervation of other holy Days, I mean the Feſtivals and Feaſts of the Church, how ancient or venerable ſoever they be; and the latter do but too much level the

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Sanctity and Observation of that with these, though there is so great a difference in their respective Institutions.

A very worthy Member of your Honourable Society, in a late finished Discourse upon the *Festivals, and Fasts of the Church*, hath much out-done all that have gone before, and hath left nothing to be done by any that are to come after him upon that Subject. And I hope this practical Treatise, though much short of his in all Accomplishments of writing, will help People to a right Understanding of the great Obligations they have as Christians, to observe the *Christian Sabbath*, without Superstition on one hand, or Profanation on the other, in the true mean, according to the Principles of my Book. The *Lord's Day* stands in the Christian Kalendars, as *Queen* of all the other Festivals in the Church, and was so observed Eight and Nine Hundred Years ago by our pious Ancestors, * who began the Observation of it on Saturday at three a Clock in the Afternoon, and kept it till Break of Day on Monday; all which time they were by Law oblig'd to abstain from buying and selling, and hunting, and all manner of worldly Work and Business whatsoever. And their Observation of other Festivals

* Lex Edgari Regis, V.

Fœdus Aluredi & Guthruni, & deinde Edwardi & Guthruni, Lex V. Lex Canuti XV.

and Fasts, was in proportion regular and solemn. For when Men are once brought to a strict Observation of the one, they will more easily be brought to observe the other, which are now more than ever dis-regarded in Cities, and almost quite laid aside in Country Towns.

This proceeds from such Causes, as private Persons, who wish well to Religion, cannot but discern and lament, and which it is to be hoped, publick Wisdom will remove. It would contribute much to God's Glory, the Honour of the Church, and the Advancement of Religion, both in Knowledge and Practise to bring the generality of our People to a more regular and and solemn Observation of them both, to the pious Endeavours of your *Honourable Society*, which hath so many eminent Members, who sit in both Houses of the Temporal and Spiritual Legislature, cannot but contribute much thereunto. In particular, it is to be wished, that the Fairs and Markets which in the Country are co-incident upon Festival Days, may be removed to the Day before or after them. Unless this be done, the *Holy Days* will never be rightly observed among the *Country People*, and in Cities, it would much conduce to the more solemn and edify-

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ing Obſervation of them, if Tradeſmen were oblig'd to keep their Shops ſhut till after Evening Prayer, and none till then allowed to buy or ſell. Your Influence and your Fame are already great at home and abroad, and will daily increaſe with your *Good works*, and that God with his Concurrence would more and more bleſs and proſper your united Endeavours to promote his Glory, the Honour of our Religion, and the true Peace, Security and Happineſs of the Church, is the hearty Wiſh, and conſtant Prayer of

Your Moſt

Obedient Servant

John Howell.

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THE INTRODUCTION.

IT *is one of the Royal Preacher's Observations, that* To every thing there is a Season, and a Time to every Purpose under Heaven, *Eccl.* 3. 1. *If to every Thing, and every Purpose, to be sure there is a Season, a proper Time for the best Things and best Purposes, such as tend most to God's Glory, and Man's Happiness.*

Indeed, since so many Worldly Purposes have their Times and Seasons; there is the more need, and the more reason, that Piety and Religion should have theirs too: I do not only mean a certain Portion of every Day, but some whole Days, and those for the greater Security and Solemnity of Religious Offices, fixt and determin'd; because, without such Determination, the Publick Worship of God cannot, and other Religious Duties in Human Probability will not be perform'd as they

ought

ought to be: And thus, betwixt the will not *and the* cannot, *Religion would quickly dwindle away into a mere* Name, *or* Word *that signified* Nothing.

To speak to 'em severally. In the first place, I observe, that without stated Times for the several Acts or Exercises of Religion, these would not be perform'd as they should.

Though our Religion is design'd for the refining and perfecting of our Natures, and is every way fitted for that excellent Design; though it wants not for any requisite Helps, Comforts, or Encouragements, and may appeal to our own Experience, whether the more it is practis'd by any of us, it does not relish the better; though it is highly reasonable, and lovely in it self, and no less useful and beneficial unto Men, as tending to the Peace and welfare of all Societies, and to the sure and certain Happiness of those particular Persons, who cordially embrace and practise it: Yet such is our Depravity and Propension to Evil, and such our Eagerness after Worldly Pursuits, that if we were wholly left to our selves, it were scarcely to be imagined, that our Spiritual Concerns, tho' unquestionably the greatest

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and most important of all others, would be allow'd any share of our Time, and much less such a share as were requisite and sufficient for the due Care of our Souls, and necessary Preparation of 'em for a better World. And thus would the Seeds *of Virtue and Piety implanted in us be* choak'd among Thorns, *the Cares, I mean, and false Pleasures of this Life, and the Minds of Men, at least without some extraordinary Interposition of Providence, be wholly and irrecoverably sunk into the World, and lose all Sense, and perhaps all Thoughts of Religion: And then, what a lamentable Condition would their poor Souls be in! Which would want those Spiritual Exercises, and Heavenly Repasts, whereby they should be invigorated, prepar'd, and nourish'd unto Eternal Life.*

Secondly, Stated, Set Times are necessary for the Publick Worship of God, and so necessary, that it cannot be duly perform'd without them.

For no Worship is properly Publick, that is not perform'd in Consort, and in Regular Assemblies: And that Men may assemble together, they must know the Time when those of their own Neighbourhood and Communion are to assemble, and that they

may

may know this it is neceſſary, that the Time, as well as Place, be ſome way or other appointed. For if every one were to chuſe what Time, or Times ſuited beſt with his own particular Circumſtances or Inclinations; it were but a Chance, if any Two ſhould meet together at one and the ſame Time, the Circumſtances of Men, and their Inclinations too, ſo notoriouſly varying: And therefore, I will not ſay, that in that caſe, Church Duties would go on as lamely and untowardly, as other Church-work is commonly obſerv'd to do; becauſe I cannot conceive how they ſhould go on at all, at leaſt, how any Order or Unity of Time ſhould be obſerv'd in the Performance of them; but would rather compare 'em to the Building of Babel, *which the Diverſity of Languages oblig'd the Workmen to give over, as here, the Diverſity of Circumſtances, and Inclinations, and the conſequent Uncertainty of the Times Aſſembling of would, and muſt do.* If the Trumpet give an uncertain Sound, who ſhall prepare himſelf to the Battle? *If there be no Trumpet, or other Inſtrument to give any Sound, who ſhall prepare himſelf to the Publick Aſſemblies?*

Were

were it not ſuperfluous in ſo plain a Caſe, I might here alledge the general Senſe and Practice of Mankind: For we have all, even Heathens themſelves, all civiliz'd Heathens at leaſt, agreed in the Dedication of Times, as well as of Places, and Perſons, to the Worſhip of their ſeveral Deities. And it would be ſtrange indeed, and very unaccountable, if the only True God, to whom all Honour is due, were the only God that had not this Honour ſecur'd to Him; and the Profeſſors of Chriſtianity, who are under the higheſt Obligation of paying it, were in the loweſt Capacity for it.

As for the Determination of one Day in every week, it will have a proper Place in the Diſcourſe, and ſhall there be conſider'd. Let it ſuffice here to obſerve, that when we do aſſert an Univerſal Obligation to the Obſervance of ſuch a Day, we do not, we ought not to underſtand any Day beginning and ending every where exactly at the ſame Time; but a Day in ſuch a Number, or Proportion, and with ſuch Limitations, as the different Appearances of the Sun do admit of in the ſeveral parts of the World: Becauſe, indeed it is morally impoſſible for one and the

the same precise Day to be kept universally all the World over.

For the Earth being spherical or round, (as is now evident even to Demonstration) our Days and Nights do, and must considerably vary according to the different Meridians, or Longitudes of the Places we live in: And every Pretender to Geography or Navigation doth, or should know that at what Hour or Minute the Sun sets in one place, it rises in another, and that, when it's Midnight with us, it is Mid-day with our Antipodes, *with the like gradual, though insensible Variation in the intermediate Places. Thus it is, and thus it hath been from the Creation, though it was not so generally known till* Columbus's *Time.*

Whether therefore the Jewish Sabbath-day began at Sun-set, (which has been a pretty current Opinion) or at Midnight (which seems more probable) it's all alike to our present Argument, because it cou'd not be one and the same precise Day, which was kept by all the Jews.

V. Wallis defence of Christian Sabbath, Part. 1. pag. 22, &c. Part. 2. p. 37, &c.

For to (go no farther with them in their Dispersions) to the Jews, *at, or near the* Assyrian Babylon, *which was much*

much more Eastward, the Sun rose and set a considerable time sooner than to those at Alexandria, *or the* Egyptian Babylon, *and consequently their Days and Nights must of course have begun sooner. And for the Eastern and Western Parts of* Judea *itself, neither could their Days (as small as that Country was) be exactly the same, for they must have had some proportionable, though less discernable Difference: Much less then can their Days be suppos'd the very same with those of the Creation, which began, we may be sure, at the same Moment in all parts of the World, and are therefore called Universal Days, in contradistinction to those that do necessarily vary according to the various situation of Countries.*

I have instanc'd in the Jewish Sabbath Day, to obviate the error of those who would make that Day the Seventh precisely in course from the Creation, and thence infer the necessity of observing the same now, and to the Worlds end. But since their Position is found demonstrably false, the Inference, which they draw from it, must be so too.

As for those, who being aware of this, do allow for the different Limitation of

Days

Days in different parts of the world, yet nevertheleſs contend for the Jewiſh Sabbath Day: I am to meet them anon in a more convenient place, and there I do hope to give them Satisfaction, if they will be, as I am ſure they ought to be, contented with what is reaſonable.

FINIS.

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ON THE

LORDS DAY.

CHAP. I.

OF all the holy Festivals of the Christian Church, the Lord's Day may justly claim the Precedence, and is therefore styl'd by the Ancients, the Queen of Days, higher than the High, or Highest of all, with other like magnificent Titles and Elogies, that need not here be repeated.

Of more use, and to better purpose, it may be to enquire what Regards are to be paid to it, and what Encouragement and Inducements we have thereunto? And that I may take in all that to me appears needful to be said upon this Subject, I shall proceed in the following Method.

1. I will enquire upon what ground, or grounds, the Observation of the Lord's Day is establish'd in the Christian Church.

2. I shall shew after what manner it is to be observed.

3. I shall lay down a few Rules for the Direction of the scrupulous and ignorant, as to what is, or is not allowable, or lawful on the Day.

4. I shall take a view of the good Christians Behavior on that Day, in a kind of Historical Description.

5. And lastly, I shall endeavour to perswade to a strictly religious Observation of it.

1st. I will enquire upon what grounds the observation of the Lord's Day stands in the Christian Church.

And in order to a Resolution hereof, we are to look back upon the first Ages of the World, and enquire, whether in the Patriarchal or Jewish Church, or both, there were any weekly Festivals, or Sabbaths of the same or like Nature with ours: For if there were any such, they will give some light to the matter in hand, and not only so, but direct and guide us in the following Disquisition.

To begin our search with *Genesis* 2. 2, 3. Where after a particular account of what God did on each of the Creation Days, we read that *He rested the seventh Day from all his Work, which he had made. And God blessed the seventh day, and sanctified it; because in it he had rested from all his Work, which God had created and made.* Which words are exceeding clear, as for God's resting on the seventh Day of the Creation, so for his blessing and

and ſanctifying that very Day, whereon he reſted, and becauſe he reſted on it.

It may indeed be queſtion'd, what kind of Reſt that of the ſeventh Day was, or in what ſenſe God is ſaid to have reſted on the ſeventh Day, not on the 8th, 9th, *&c.* For if no more were meant by it, but his ceaſing to create or make the World; his Reſt muſt have begun on ſome part of the ſixth Day, and for any thing that appears to the contrary, has continued ever ſince. And yet is his reſting on the ſeventh Day, only here taken notice of, as being deſign'd for an Example unto Men; who, as they were created in the Image and Likeneſs of God, were oblig'd carefully to preſerve that Image and Likeneſs, and therefore to imitate him in all his imitable Actions, thoſe at leaſt, which he had propounded as a Pattern unto them.

And 'tis not unlikely, that he was pleas'd to celebrate or ſolemnize that firſt ſeventh Day, with ſome external viſible ſigns of Reſt, ſo to diſtinguiſh it from the ſixth, eighth, and other days allowed for Work. For tho' God himſelf was not to be ſeen by mortal Eyes, yet his *Glory* was very viſible and conſpicuous; I mean that illuſtrious Symbol of his ſpecial Preſence, by the Hebrews call'd the *Shechinah*: And this *Glory*, or glorious Cloud (for ſuch it was) had various appearances, being ſometimes more bright and ſhining, ſometimes more thick and dark, *Exod.* 13. 21. and 14. 20. ſometimes of a more benign Aſpect, like a pleaſant Light, or lambent Flame, *Matth.* 17. 4, 5. *Act.* 2. 3.

and 7. 55. at other times more terrible, like a violent Wind, or devouring Fire, *Exod.* 19. 18. and 24. 17. and, which comes nearer to my purpose, we learn from *Numb.* 9. 15, 21, 22, 23. That it was sometimes in motion, other times at rest, and did both by its motion and rest (successively) guide and conduct the Children of *Israel* through the Red Sea, and all along in the Wilderness: For when it mov'd forward, they were to move, when it rested, they were to rest. And this very probably was that *Presence of the Lord,* which *Adam* and his Wife, conscious of their Guilt would have *hid themselves from,* *Gen.* 3. 8. And there is as little, or less Reason to doubt, that *By the Cherubims and Flaming Sword,* Gen. 3. 24. or rather as the Words would here, I think, be more commodiously rendred, * Flame of Division, a dividing, separating Flame, is to be meant the same Glory of the Lord, the Cherubims, and other holy Angels, being frequently represented in Scripture as his Host, Ministers and Attendants, *Gen.* 28. 12, 13, 16. *Isa.* 6. 12. *Matth.* 25. 31. *Mar.* 8. 38. And their appearance describ'd by such a glorious Cloud, *Psal.* 104. 3, 4. *Mar.* 13. 26, 27. The lucid parts whereof were, as should seem, the assumed Bodies of that Angelick Host, thence styled *Angels* of *Light.*

* Ham. *Annot. on* Matth. 3. n. k.

These things being consider'd, it is not improbable, that the *Shechinah,* so common and so well known in those Times, did on the seventh Day visibly appear to our first Parents, in a State or Posture of Rest; since God's resting on that particular Day is related

ted as a thing remarkable and different from his resting on other days: And it is not easie to conceive in what other Sense, God should be here said to rest, excepting only that of Non-creation, which, as we before noted, was not peculiar to the seventh Day.

If this Conjecture be admitted, as I presume it may, without any Inconvenience, and very agreeably to the received † Notion of the *Shechinah*: The holy Angels keeping a Sabbath on that Day, might be more than a Dream or Fancy of *Torniellus*. * Indeed if those *Sons of God sang together, and shouted for joy at the Foundation of the Earth's being laid*, Job 38. 4. 7. compar'd with 1. 6. If *A multitude of that heavenly Host, the Glory of the Lord shining round about*, sung a gratulatory Hymn on the Birth-day of our Blessed Saviour, *Luke* 2. 9. 13, 14. And when he had finish'd the Work for which he was sent into the World, took him up in *a Cloud*, *Act.* 1. 9. compar'd with *Joh.* 1. 51. if they have from the beginning kindly interested themselves in the Affairs of Mankind, and, as is generally believ'd and collected from Scripture, as well as from the Holiness of their Natures, have been ready on all occasions to glorifie God, and bear a part with the Faithful, especially in their publick Devotions; it may with great congruity to their usual practise, as well as to the received notion of the *Shechinah*, be suppos'd, that when God had finish'd the World, they sung the Praises of the Great Creator; and celebrated the Day of his Rest, and that in such an audible manner, and with such outward

† Hammond's *Annot. on* Matth. 3. n. k. Rom. 9 n. c. Tenison's *Idol.* ch. 14. Hicks's *Mor. Shech.* * Anal. *sacr. ad diem* 7.

ward visible signs of Rest, as might make both the Rest and Piety of those holy ministring Spirits, instructive and exemplary unto their Fellow-Servant, Man, a Member of the same Church and Communion with them, *Heb.* 12. 22, 23. *Rev.* 7. 10, 11, 12. and 1 *Cor.* 11. 10. and then (most probably) a pure, untainted, and therefore more agreeable Fellow-worshipper.

And this will appear yet more probable from the practice of holy Persons before the Law, who for Devotion, and an immediate converse with God, resorted to such places, as the now describ'd appearance of God by Angels, had made holy, proper and convenient for his Worship; and there built Altars, offer'd Sacrifice, *&c.* As may appear from these Texts among others, *Gen.* 4. 3, 4. and 25. 22, 23. and 26. 24, 25. and 28. 12, 13, 16. *Act.* 7. 2. *Exod.* 3. 2. 5. *

* *See* Patrick's *Comment. on* Gen. *and* Exod. *on these Texts.*

And the like symbolical Presence of God in the Tabernacle and Temple, is no small Confirmation thereof. For, as that their Practice was undoubtedly grounded on some Signification of the Divine Will, or Approbation, and that a very early one; so no other time or occasion, can with such appearance of Reason and Congruity, be assign'd for the signification of his Will in that and divers other Cases, as the Day of his solemn Rest, and the several Transactions of it, whereby it became a truly *Blessed*, *Blessing* Day, or, to speak in the Style of the Hebrews, a *Good Day*, that is, a day of doing and receiving much good.

Let

Let these, if you please, pass for Conjectures, for such indeed they are, tho' such as have their Probability, and may possibly give some Light to the first Sabbath-Day's Solemnity, and withal prepare and dispose the ingenious for a more ready admission of our evidence for a weekly Patriarchal Sabbath; and on these Considerations are here humbly offer'd to their view.

But how probable soever they may seem, or be, I shall not need build upon them; it being enough to my purpose, that God did rest on the first seventh Day in a manner exemplary, and different from his resting on other days, and sanctified that day of his Rest, *i.e.* separated, or set it apart from common, to sacred Purposes and Uses, which is the proper Scripture Notion of *Sanctifying*, as our learned *Mede* † has fully shewn.

† *Disc. on Mat. 6. 9.*

But as a Day may be separated two ways, either by the way of Consecration and Institution, or by way of Celebration or Observance; so the word *Jekaddesh*, which we render sanctified or hallowed, is sometimes used in the former sense, sometimes in the latter, according to the different Applications of it; yet so as to be always understood in the former sense, when applied, as here, unto God, who, when he separates a Day, and distinguishes it from common, ordinary Days, must be suppos'd to do it by way of Consecration, or setting it apart for the observance of Men. His infinite Holiness admits of no accession by the separation or holiness of Days, but Man's doth; and God therefore sanctified the seventh Day, that

Men might sanctifie it, and by sanctifying it become holy, as he is holy.

But forasmuch as it is not here said, that he blessed and sanctified every seventh Day in course from the Creation, and the first seventh Day was the seventh Day of the first Month, and of the first Year, as well as of the first Week; it must be confess'd, that the words taken by themselves, do not necessarily imply the Consecration of every seventh Day in a continual circulation of Weeks. And yet tho' the divine Historian be brief in this, as he generally is in his accounts of those first Ages; he hath not left us without means of satisfaction in this particular, since what is not here express'd, may from other parts of his writings be reasonably concluded to be intended by him here. The Creation itself, as by him related doth seem to insinuate, but as applied in the fourth Commandment, more plainly discovers God's design and purpose in that Consecration. Certainly it had been as easie altogether for an Almighty Power to make the World in one day as in six. He that said, *Let there be Light, and there was Light, let there be a Firmament*, &c. *and it was so*, might, without all peradventure, if he had pleas'd, have only said, *Let there be a World*, and it would have been so, as soon as said. And why did he not? Why after all the pretty Hypotheses and Speculations of this inquisitive Age, it's hard to assign any better reason for it, than that it was his Will and Pleasure, that we should imitate him so far as to sanctifie the same Portion of our time, every seventh Day,

after

after six of Labour; of how many Reasons soever may be assign'd, it is harder still to prove this not to be a true one. *

If it be said, that the Creation of the Materials, with their several Powers of tendencies being suppos'd, a natural account may be given of the formation of the World, without the immediate power of God, and that then there is no room for moral Reasons, forasmuch as it were absurd to ascribe any design to such unthinking, necessary Agents. I need not for an answer hereunto examine the several accounts of that Nature, that have been attempted by ingenious Men, and would only observe, that as they do widely differ from one another, and do all labour under insuperable difficulties, our Theorists being much better at opposing and refuting one another's Hypotheses, than at establishing their own, so it's acknowledg'd by one of the last, that some of the six days Work are above the Power of natural Causes, even tho' he over-liberally allows 'em *Years* instead of *Days* for their Production; I say, over-liberally, because on that Supposition, the Example of God in the Creation should have been propos'd to the *Jews*, as the reason of their Sabbath of Years, rather than their seventh Day Sabbath. And this one scriptural Reason, especially as it may be improv'd, should be of more weight with us than all the conjectural Notions and Arguments (and the best are no better) that Philosophy can help us to in this matter. But to return from whence I have a little digress'd. Is not the advancing of this Hypothe-

* *See* Jenkin's *Reason & Cert. of the Christian Religion*, B. 11. ch. 9.

sis a tacit Confession of that acute Author, that the others would not hear his Examination? That is, that the works of each Creation Day were too great to be accomplish'd by mere natural Agents in an ordinary Day? And is it not far easier to conceive an All-wise Infinite Power, exerting itself in such regular and stupendous Productions? And what less should in reason be understood by *The spirit of God's moving upon the face of the waters?* Gen. 1. 2.

Be that as 'twill, 'tis suppos'd in the Objection, that 'twas the great Creator, who gave the several parts of matter their respective Power and Tendencies: And being he gave 'em to the end, that in just six days they might form themselves into a World, and presently after bless'd and sanctified the seventh; we may well suppose that when he gave them, he had a weekly Sabbath in his view, and would give us to understand and consider, that all things do stand indebted to the Almighty, not for their Being only, but their Formation also, and not so only, but would make us sensible of our obligation to keep a weekly Sabbath, in contemplating and admiring those his Works, so wonderfully glorious in themselves, and withal, so beneficial unto us: For the celebration of the very first Sabbath little concerns us, but as it obliges us to an imitation: and there is the same reason for the remembring and celebrating the Creation on any other seventh Day bless'd and sanctified, as that was.

It's

It's certain, that He did oblige the Iſraelites to ſuch a Sabbath, *Ex.* 20. and what was the reaſon? *In ſix days the Lord made Heaven and Earth,* &c. *and reſted the ſeventh day, wherefore the Lord bleſſed the Sabbath day, and hallowed it.* Theſe are the expreſs words of the Fourth Commandment; and thoſe in *Geneſis* are ſo like them, that from the weekly return of the Decalogue-Sabbath, may be rationally inferr'd the like return of the Patriarchal, God's Reſt being equally made the pattern of both the Sabbaths; and his bleſſing and ſanctifying 'em expreſt in the ſame terms.

I know, there have been ſome, who have fancied the Words in *Geneſis* Proleptical, and referr'd 'em wholly to the Jewiſh Sabbath, as if no ſeventh Day before that, no, not the firſt (on which, they confeſs, God reſted) were meant by the ſeventh Day here ſaid to be bleſt and ſanctified. But this Conceit ſeems forc'd and unnatural, and is therefore, I think, generally exploded now, yea, and hath been rejected by ſome of our late Anti-ſabbatarians themſelves. Indeed we ought not in any caſe to have recourſe to a Prolepſis without apparent neceſſity, or good reaſon, neither of which can juſtly be pretended here: For the ſacred Penman having been juſt before deſcribing in order the ſix Days Works of Creation, proceeds in *Gen.* 2. 2. as the order of the Hiſtory plainly leads him, to God's reſting on the ſeventh Day immediatly following thoſe Six; and this the greateſt Oppoſers of a Patriarchal Sabbath do not, cannot deny. In the next verſe

verse he tells, that *God blessed the seventh day, and sanctified it*; and the reason given makes out the day: *Because that in it he had rested from all his work.* What day then he rested on, that day, that seventh Day he blessed and sanctified, and that as the *Epocha* or beginning of all succeeding Sabbaths to be kept, as the Sabbath of the Decalogue afterwards was, in a continual Circulation of Weeks, till it should please the same Divine Lawgiver to repeal it, or by some new Institution vacate the old.

This I take to be sufficiently clear, however there are other Considerations that may contribute not a little to our Satisfaction herein, such as these.

That God's care of his Church in those first Ages of it was very great, and particular, as appears by many, by innumerable Instances even in the short History of *Genesis*.

That Set, Stationary Days for the exercise of Piety and Religion were as necessary, fit and proper for the People of God before the Law, as they have been ever since.

That if the Creation was a Blessing common to all Mankind, and was a good reason with God for sanctifying a seventh Day of each Week, two thousand five hundred Years after it was finish'd, it was at least as good a reason for sanctifying such a Day, when the Prints of God's creative Power and Goodness were fresh in Men's Natures, and those new-made Lords of this lower World had a much longer time to enjoy it, and (as is believ'd not

not without ground) had better and more agreable accommodations with it.

That for the publick exercise of Religion they had not only Sacrifices, Altars, and consecrated Places (of which before) but had Priests too, and those Priests, Tythes, (as hath been abundantly proved by many learned Pens) and all no doubt by divine Direction and Appointment; and if so, set consecrated times of Worship, which bear so near an affinity to these, should in all reason be allow'd 'em: And then what other days and times, have (I say not better, but) so good authority or reason of their side, as the seventh Day of every Week in course from the Creation?

This, I trust, will satisfie the unbyas's'd, that there was a weekly Sabbath instituted by God immediately after the Creation?

And the Institution being admitted, it will easily be agreed; that holy Men before and after the Flood, especially the Patriarchs, who, as the Apostle tells us, *Heb.* 11. 2. *Obtain'd a good report*, or rather as the word * would be rendred, *Receiv'd a testimony*, viz. of God's Approbation, did observe and celebrate the Sabbath accordingly.

* ἐμαρτυρήθησαν.

It's true, we have no account in Scripture of such their practice; but it's as true, that neither is there any thing there said to the contrary, any thing of their neglect or Non-observance of Sabbaths: And so far indeed we are pretty equal, bare Scripture-silence concluding nothing of either hand. But then as from God's acceptance of their Persons, and Sacrifices, we conclude their per-

for-

formance of many other virtuous and religious Actions, than are particularly mention'd by *Moses*, the account he gives of those times being only design'd for an introduction to his History of the Deliverance and Polity of God's then peculiar People the *Jews*; so from the same declar'd acceptance of those holy Men, may be concluded their religious observance of that Day, which we have now prov'd; and prov'd, I think, beyond all reasonable doubt, and contradiction, to have been sanctified, *i.e.* consecrated by God.

If some three, or four Fathers of the Church (for I think there are no more) do speak of the Patriarchs pleasing God, and being justified without the Sabbath, or without Sabbatizing; they say no more than they might well know to be true, if we understand them in the strict, legal, and then current acceptation of the words: And it's a plain, allow'd case, that such a Sabbath the Patriarchs had not. But that they had no Sabbath at all, is more than can be concluded, either from Scripture-Revelation, or Scripture-Silence: And tho' we justly esteem our Christian Fathers, especially the most Primitive, very competent Judges, and very safe Conveyancers of Apostolical Traditions, and the primitive practice of the Christian Church; yet they did not, could not pretend to any other account of the times before *Moses*, than what they found in the Holy Scriptures, or consequently to any better than we have now. And for that reason I shall not load these Papers with unnecessary Quotations out of other of the Fathers, who in po-

positive, and plain terms assert to the Patriarchs such a moral Sabbath, as is here contended for.

Do we say then, or think, that all the Sons of *Adam*, and *Noah*, or the generality of them, did keep such a Sabbath? No, they might be as far from keeping such a Sabbath, as they were from the observance of other moral Precepts: And they who had fallen off from the true God into gross Idolatry, may well be suppos'd to have fallen foul upon his Sabbath, which was especially design'd to keep 'em in the Worship and Service of their Creator, the only true God.

However, if those, who apostatiz'd from that true God, did nevertheless retain the Old Way of computing by Weeks (which certainly they could not Learn from the Courses, or Appearances of the Planets, by whose Names they were called) if in Honour of the Chief of their Planetary Gods they called the Principal Day of their Week by his Name Sunday; yea and pay'd a Particular Regard to the Seventh Day of each Month; if they received these Customs from the Tradition of the Creation diffused throughout the World, tho mightily Transformed and Mangled in the Conveyances; all which I think, sufficiently appears from the Testimonies of *Heathen*, *Jewish*, and *Christian* Writers, produced and approved by a late Antiquary of our own; * this surely is abundantly enough to our present purpose. But I humbly conceive we may from those Testimonies conclude more than that Learned *Gentleman* would have us, viz. that the *Gentiles* did many of

* Geld. de Jur. nat. L. 3. c. 16. 19, 20.

of them Esteem, and in their Way observe one Day in Seven as a Day more Sacred than the Rest, and that on a Religious as well as *Astrological* Account. It's plain and evident from Holy Scripture that the Sun was Worshipped by them. 2. *Kings* 23. 5. *Job* 31. 26, 27. *Jeremiah* 43. 13. *Ezekiel* 8. 16. and since he was the Chief of their Planet Gods, and had the first and Chiefest Day of their Week Dedicated to him; † it may be presumed, that the Day to him Dedicated was the Chief Day of their Religious Assemblies: And if some of them fancied, that the Sun was the God of the Christians, * becaus the Sunday was their Weekly Festival; it's far from improbable, that their mistake Arose from their own practice on that Day.

† Thence styled Ἐς-δομαγένης.

* Alii planè humaniùs solem Deum Christianorum existimant, quòd innoluerit ad orientis partem nos facere supplicationem, vel die Solis lætitiam curare, Tertull. ad Nation. p. 59. *Mr. Chefsay.

That their Sunday was the same Day with that of the Patriarchal Sabbath, still retain'd as a Festival even after their Apostacy, tho' abus'd by them to Idolatrous purposes, is what I could rather wish than expect to see prov'd. And tho' a late Writer * is very confident, that it was, and that he has prov'd it; yet the arguments for it being only Conjectural, I would not build, as he does, on so uncertain a Foundation.

But what Day of the Creation-Week soever the Sunday answered unto, and whatever the Gentile observation of it was, it plainly appears to have been *Weekly*, and of great Antiquity, and consequently some Relick or Remain of the Primitive Sabbath, tho' in tract of time the remembrance of the Original Institution might be lost among them through

thro' the Multiplicity of their Gods, and Obſervances.

As for the Children of *Iſrael*, it ſeems very probable, that during their heavy preſſures in *Egypt*, they had neither Leiſure nor Liberty, nor for the Generality of them, a diſpoſition for a ſtrict Obſervance: And it's evident from *Exod.* 16. that the Day immediately preceeding the firſt fall of *Manna* was not kept by them in Sabbatical Exerciſes, any others at leaſt than are conſiſtent with Travelling, and gathering of Quails, for theſe as it there appears, were their Imployments on that Day; † which yet muſt have been their Sabbath on the ſuppoſal of their uninterrupted obſervation of the ſame Sabbath-Day from the Creation. But that is a Suppoſal, which every one will not allow of, & no one can prove, nor are we under a neceſſity of begging it: For neither is the Sabbath that is Mentioned, *Exod.* 16. deduced as from the Creation, but from the firſt Raining of *Manna*: Nor is our Lord's Day obſerved as the Seventh, or firſt in order of Succeſſion from the Creation, but as the 7th Day in courſe from the Reſurrection of Chriſt our Lord. What Day of the Week from the Creation either the *Jewiſh* or *Chriſtian* Sabbath is, the Sacred Volumes have not told us: Nor have we any other Means of Diſcovery: Neither indeed is it Neceſſary, nor perhaps Convenient, that we ſhould know it: Not Neceſſary, becauſe we may Comemorate the Creation as gratefully & worthily altogether on any one of the Six Days in Courſe from it, as on the Seventh: Not Convenient,

† Mede *diſc. on* Ex. k. 20. 20.

least the Knowledg thereof should Minister occasion of Dispute & Division, as We find by Experience, the bare conjecture how Groundless soever hath in some Measure done.

In short then, either the Seventh Day in Course from the Creation was observed all along by Others as well as the Children of *Israel*, or it was not: If it was; we shall see presently, that that will afford us some Reason to believe the Institution of a New Day for this peculiar People of God: If it was not, why shou'd it be thought incredible, that the *Israelites* shou'd Neglect, and forget it also? when the Character, & Indulgence, which their own Historian, Law-giver, and Conductor giveth them, speaks 'em none of the most Grateful or most Pious and Obedient People that ever Lived.

Suppose we however, that these did retain the Observation, or at least the Remembrance of that Old Sabbath Day at their coming out of *Egypt*: It would not follow, that they did, or ought still to observe it: for they as the *Segullah*, the peculiar People of God, had peculiar Laws, and Rites given them to distinguish them from all other Nations, and preserve them from the spreading Contagion of Idolatry. This no doubt was a Principal Reason of the Change of their Year. *Exod.* 12. 2. and no one surely will deny, that God, if he pleased, might as well Change the Course of their Week, and for the same Reason. Nor is it less evident, that their Sabbath was intended so to distinguish them: for it was *a Sign betwixt God, and them*, &c. *Exod.* 31. 13, 17, *&c. i. e.* it was

a

a kind of *Shibboleth*, or mark whereby they might be known to be the peculiar People of *Jehovah*, by which Name the World's Creator, and their Deliverer was Pleased to distinguish himself from the False Gods of other Nations. And accordingly we find, that the Reason assigned, *Deut.* 5. 15. for their keeping, and God's instituting, or enjoining that particular Sabbath was peculiar to them, I mean, *their deliverance out of the hands of the Egyptians.* So that as they were obliged to the proportion of one Day in seven in respect to the Creation, they were oblig'd to observe this particular seventh Day in regard to that Deliverance, a Deliverance so signal, and, as I said, so peculiar to them, that it well deserv'd a place in their Kalendar, and a weekly return of their most devout and solemn Acknowledgment, and gave their great Jehovah a new Title to such their Observance, who was now to be glorified as their mighty Almighty Deliverer, as well as their Creator.

And yet do we find it foretold by a Prophet, that this very Deliverance, as illustrious as it was, should be obscur'd afterward by their deliverance out of *Babylon*, and so obscur'd, that *They should no more say, the Lord liveth, which brought up the children of* Israel *out of the land of* Egypt, *but the Lord liveth, which brought up the seed of the house of* Israel *out of the North Country*, &c. Jer. 23. 7, 8. Not that the deliverance out of *Babylon* should be greater in itself, nor indeed so great as that out of *Egypt*: But that it would be fresher in their Minds, and more immediately concern,

and therefore more nearly affect those of that Generation here call'd the *Seed* of the House of *Israel:* And which seems to have been most in the intention of the Prophet, or rather of the Holy Ghost that inspir'd him, be a nearer Type and Pledge of the spiritual Deliverance since accomplish'd by the *Messias*, which infinitely surpass'd all former Deliverances. * Indeed as it was the Glory of the second Temple, that made the Deliverance out of *Babylon* so glorious, so it was the deliverance by Christ, that made that Temple more glorious than the first. For what saith the Prophet *Haggai? The glory of this latter house shall be greater than of the former*: How so? Not for magnificence surely, † nor yet for Privileges, ‖ but in that the *Desire of all nations shall come, and I will fill this house with glory, and in this place will I give peace, saith the Lord of Hosts*, Hagg. 2. 7, 9. That is, the *Messiah*, whom another Prophet styles *The Lord of this temple*, Mal. 3. 1. Shall come to it, and honour it with his Presence, and while it stands, bring Peace to the World, *i. e.* reconcile *Jews* and *Gentiles* to each other, and both to God, and do greater things, and more beneficial to his Church than any he had done before.

* *See the two foregoing verses, and mark the Connexion.*

† See Hag. 2. 3. Ezra 3. 19.

‖ *In the second Temple, as the Jews themselves have observ'd, were wanting five considerable Privileges*, viz. *the Ark of the Covenant, the Oracle, or Oracles of* Urim *and* Thummim, *the* Schechinah, *the Fire from Heaven to consume the Sacrifices, and the Spirit of Prophesie.*

To come closer then to our main Argument. On what day soever of the Creation-week the *Jews* Sabbath was kept, and how strictly soever they were oblig'd to keep it for the time appointed: It was but reasona-

nable, that it ſhould give place, and ſurrender all its Sanctity to the day, on which the Deliverance by Chriſt was confirm'd to *Jews* and *Gentiles*; inaſmuch as greater Bleſſings and Deliverances may juſtly challenge greater Regards and Acknowledgments, and the deliverances on which their Sabbath and ours are founded reſpectively, are not to be compar'd together, but as the former may by the compariſon ſerve to ſet off, and magnifie the latter: For what is there in them capable of a compariſon that does not plainly diſcover a vaſt Inequality? That was a deliverance to one ſingle Nation only; This to all the Nations of the World: That was only temporary, and did not ſecure from all ſuch like ſlaveries for the future; This is a deliverance of never-failing influence and vertue; That was in order to the poſſeſſing of an earthly *Canaan*; This of an heavenly: That was a Deliverance that introduc'd another Yoke of Bondage, I mean thoſe many burdenſom Rites and Obſervances of the Law, which neither they the *Fathers*, nor their *Children* after them, *were able to bear*, Act. 15. 10. This was a deliverance from that Yoke alſo, a deliverance the more valuable, becauſe there was no farther need of that ſevere Schoolmaſter, after it had brought its Diſciples unto Chriſt, and prepar'd 'em for his reception, *Gal.* 3. 24, 25. For when it had fulfill'd, and anſwer'd that its principal Deſign, and all its prophetick Types and Shadows were accompliſh'd in our common Saviour, it was time for it to make way for a more excellent Diſpenſa-

tion, and not at all to be wonder'd at, that the legal Sabbath, which as the Apostle speaks, *Col.* 2. 16, 17. *Was a shadow of things to come*, and particularly of that *Rest* or *Sabbatism, which remaineth to the people of God*, Hebr. 4. 9, &c. Was to disappear and vanish with the other shadows, when the *Body*, which was of *Christ* appear'd, that is, when the things themselves thus shadow'd forth and prefigur'd were introduc'd by him. And should we observe the Jewish Sabbath now, and not the Christian, we should regard the Shadow more than the Substance, and in our practise seem to deny, or at least not to acknowledge our Redemption by Christ to be already accomplish'd, as if with the unbelieving, infatuated *Jews*, we expected another *Messiah*. But whether there be, or be not any Antichrist yet to come, no Christian, I hope, either expects, or desires another Christ: And since, as our learned *Mede* * well observes, *God is no longer to be worshipp'd and believ'd in, as a God fore-shewing and assuring by Types, but as a God who hath perform'd the substance of what he promis'd*: There is no Day certainly so proper for the thankful Commemoration of such Performance, as the principal day, on which it was wrought.

* *Disc. on* Ezek. 20. 20.

Besides, the Sabbath of the Jews being, as we have seen, a sign of the Covenant between God and them; when they apostatiz'd from the Covenant, they ceas'd to be God's People: And the relation ceasing, the Sabbath, as far as it was a sign of it, *i. e.* as far as it was legally Ceremonial, must have ceas'd too.

But

But here may some Jew demand of us, when, and how did they apostatize from the Covenant, and cease to be God's People? And here may any Christian answer, when they rejected Christ and his Gospel, and by rejecting 'em, as they notoriously did, Vid. *Zech.* 11. 10, 11, 12, 13.

For He was that Divine Person, *by whom the Worlds were made*, Col. 1. 16. Heb. 1. 2. and *whose day Abraham rejoyc'd to see*, Joh. 8. 56. He was that Jehovah, that brought them out of *Egypt*, and *gave 'em the Covenant or Law at Mount Sinai*, Psal. 68. 7, 8, 17, 18. Eph. 4. 8. and with the Covenant the Sabbath, as a sign of it, and might therefore justly style himself *Lord of the Sabbath-Day*, as He doth, *Matth.* 12. 8. So that by rejecting Him they destroy'd that Covenant relation, whereof their Sabbath had been a Sign. And when they had done this; that, which had before been a Sign of the Covenant, became thenceforward a Sign rather of their Apostacy from it, a Sign of their Infidelity, and incorrigible perverseness. And when the New Jerusalem (the Christian Church) was no longer confin'd within the limits of the Old, *Ezek.* 40. When there was *neither Jew nor Greek* more accepted one than the other for his Country's sake, but *they were all one in Christ Jesus*, Gal. 3. 28. when that which was *a Light to lighten the Gentiles* became *the Glory of his People Israel*, whose distinguishing Rites, and peculiarities had been their Glory before, Luke 2. 32. There was then no more room for that Sabbath, which was one of the materials of

the Partition-wall broken down by Christ, Eph. 2. 14. who (in his own expression) *set his Church as a City on a Hill*, Matth. 5. 14. and (in the style of the Old Prophets) *establish'd the Mountain of the Lord's House in the top of the Mountains, that all Nations might flow unto it*, Is. 2. 2. Mic. 4. 1. and by his Resurrection the Earnest of ours, 1 Cor. 15. 20. for ever consecrated the weekly revolution of the Day of its accomplishment for the solemn remembrance and celebration of a deliverance common to all Nations. And being the Day thus consecrated was the first of the Jewish Week, the seventh must of course have fal'n from its Sanctity and Title, tho' it has still the Honour of ushering it in, and serving as a preparation Day to that our Festival, as the former Deliverances of the Jews were preparatory to that more Noble, more General, and comprehensive one.

And since *this is the day, which*, as the Royal Psalmist prophetically speaks of it, *The Lord hath made*, Psal. 118. 24. Or rather (as the word would there be render'd) hath exalted, rais'd, preferr'd; we certainly, we Christians, who receive the benefit thereof, ought to be thankful, and, as the same inspir'd Psalmist there concludes from it, *rejoyce, and be glad in it*, with an outward, visible, but Holy Joy; for how did he make it? not by Creation only, as he made all Days; but He made it his own by making it the Day of his Resurrection, and made it ours also by the Gracious Deliverance, and happy consequents of it, and made it Illustrious and Remarkable in both Respects.

Thus,

Thus, thus did He exalt it above its Fellows; it being now made plain and manifeſt to us, that He was that *Stone*, in the Spiritual ſenſe, which the Jewiſh *Builders* no leſs fooliſhly than wickedly *refus'd*, and *became* on this day the *Head of the Corner*; *neither is there Salvation in any other*, Pſal. 118. 22. Acts 4. 11, 12.

I might here produce ſome other paſſages of the Old Teſtament, that ſeem to have an aſpect on our Lord's Day; but becauſe they are wrapt up in prophetick Shadows, I chuſe rather to proceed to the new, which are more clear, and convincing.

How then do we find our Bleſſed Saviour himſelf appearing ſeveral times to his Diſciples on the very Day of his Reſurrection, the firſt Day of the *Jewiſh* Week, and by ſeveral Acts and performances properly Religious and not unſuitable to a Chriſtian Sabbath, Sanctifying the Day *Mat.* 28. 9. *Luk.* 24. 15, 25, 26. *Joh.* 20. 14, 19. 20. &c. And leaſt theſe appearances and tranſactions ſhould ſeem merely caſual, and fortuitous, or argue his intention to do honour to the Day, as his own Reſurrection Day only, not as a Weekly Feſtival; the next Time of his appearing to them was the Eighth Day after incluſively, *i. e.* the firſt Day of the next Week, as appears from *Joh.* 20. 26. compared with *Mat.* 27. 63. and 26. 61. When *Thomas* himſelf, how hard ſoever of belief, was by a more than Ocular Demonſtration convinced of his Lord's Reſurrection, and his own Fault, and declared his conviction in theſe remarkable Words, *my Lord, and my God*

God. The Third Time he shewed himself to his Disciples was at the Sea of *Tiberias* by a Miraculous Draught of *Fishes, Joh.* 21. 14. Yet not to all of them assembled, as before, but to Seven of them only. This appearance was, it is like, on some other Day of the Week, and seems to have been designed for the Drawing as many of the Disciples as should hear of it to the Mountain in *Galile*, the Place he had more than once appointed them for a General Meeting, *Mat.* 26. 32. and 28. 16. Where therefore they expected to meet Him soon after, and that perhaps, as Dr. *Lightfoot* not improbably conjectures, on the first Day of the Week, that being the only Day, on which He had before appear'd to 'em all together. And, for any thing that appears to the contrary, He was present with them in their Assemblies the first day of every Week till his Ascension.

It's certain, and will be shewn presently, that the Day signaliz'd by the Holy Ghost with the Gift of Tongues, and other miraculous powers was the first of the Week. It's certain, that by that *Unction from the Holy One*, as one of them speaks, 1 *John* 2. 20. the Twelve Apostles were consecrated to their Office, and withal enabled to execute it. Pursuant to that their Divine Commission, and by virtue of the same they on that very Day form'd the Church, the Christian Church, and preach'd the Gospel in such variety of Languages they had never learn'd after the manner of Men, and with Courage, and Elocution so infinitely surpassing their former attainments, and such wonderful

ful success withal, as plainly shew'd 'em, not only commissionated, but acted by God. And 'tis not, I think to be doubted, but that the rest of the Hundred and Twenty spoken of, *Acts* 1. 15. who seem to have been all of their Retinue, had at the same time many of the same Gifts, tho' not in the same measure and proportion. For they were all at the Election of the New Apostle in the close of that Chapter, and *were all with one accord in one place at the beginning of the second Chapter, and were all fill'd with the Holy Ghost, and began to speak with other Tongues*, vers. 4. and Seven of them were to be ordain'd Deacons who were *full of the Holy Ghost*, Acts 6. 3. And if we conclude the same of the Women, that were with them; have we not good warrant, when *this is that which was spoken of by the Prophet* Joel 2. 28, 29. and is quoted by St. *Peter*, *Acts* 2. 17, 18. *Your Sons, and your Daughters shall prophecy*, &c? And if Women had prophesy'd, and other spiritual Gifts in that Age, as appears from *Acts* 21. 9. &c. why may we not suppose it on this Day of extraordinary effusions?

Now that this was the first day of the Week is evident in that it was the Feast of Pentecost, *Act.* 2. 1. So call'd, because it was the Fiftieth day from the Feast of First-fruits, or Wave-offering, *Lev.* 23. 15, 16. On which day Christ rose from the dead, and is on that account, and in allusion to that Feast styl'd the *First-fruits of them that slept*, 1 Cor. 15. 20. And it's plain that fifty days reckon'd inclusively from any first day

of

of the Week, must end in a first-day, being in all just seven Weeks.

And 'tis not unworthy of a remark, that both the Feast of First-fruits, and that other of Pentecost were *Holy Convocations* to the *Jews*, Lev. 23. 4. 21. And, as such, a kind of *Sabbaths*: And being our blessed Lord was pleas'd to rise from the dead on the one, and to send *The Comforter, the promise of the Father* on the other, and that in a Year when these holy Feasts did both fall upon the first day of the Week: I see no inconvenience in believing, that the All-wise Law-giver, when he appointed those Sabbaths, had our Lord's Day in his view, as a day *He delighted to honour*, and that he intended those Feasts as Types or Forerunners of our Easter-day and Whitsunday, which are our principal Lord's Days.

But to proceed now to the practise of the Apostles after their Consecration. And forasmuch as they kept every day holy at first, assembling daily for *Breaking of bread*, and other Offices peculiarly Christian, and withal frequenting the Synagogues and Temple as opportunity serv'd, *Act.* 2. 42. 46. It's no wonder, if we read little of their particular regard to the Lord's Day, whilst they continued in *Judea*, when, and where it was not convenient for them to shew it, much less to set up that day in opposition to the Jewish: And 'tis enough, if we find them paying such regard to it in the Gentile Churches; thither therefore let us follow them, and first to *Troas*, for there we shall meet with St. *Paul*, Act. 20. 6, 7. *Who abides there*

there seven days, and upon the first day of the week, the Disciples being come together to break bread, preaches to them ready to depart on the morrow, and continues his speech until midnight. Which words not obscurely intimate, that the first day of the Week was the usual day of their assembling together *To break bread* (the usual Phrase of those times for the Lord's Supper) with other religious Exercises mention'd, *Act.* 2.42. and implied here in that which was the principal. And wherefore, think we, is the first day of the Week taken notice of here, and not a word of the seventh, but that the first was the only, or at least the principal day observ'd then by the Christians at *Troas* for their weekly Festival? And why did the Apostle tarry there seven days, and no more? Now though no reason can be assign'd with certainty, yet the most likely, and most obvious that occurs to us, is, that he had urgent occasions to draw him away, yet was unwilling to part with the Disciples of *Troas*, till he had an opportunity of preaching to them, and confirming them in the Faith: For though he had probably discours'd several of them in the six days before, yet not all, or not all together, and in such a large Congregation as was usual on the Lord's Day.

That this was the ordinary practise of the Church in that Age is farther evidenc'd from 1 *Cor.* 16. 12. The words are these.

Now concerning the collection for the Saints, as I have given order to the Churches of Galatia, *even so do ye. Upon the first* * *day of the week let every one of you lay by him in store, as* God

* Μίαν (ἡμέραν) σαββάτων

God hath prosper'd him, that there be no gatherings when I come. As if he had said, being the generality of the Christians in *Judea*, are in a low condition, and you, as Fellow-Members, ought to sympathize and suffer with them, and *as you have* now *opportunity* offer'd you, *Do good unto those, who are of the houshold of Faith*; and being your good example may be very encouraging, and such general Contributions are most commodiously collected in the publick Assemblies, and *No one should appear before the Lord empty*, Exod. 23. 15. Deut. 16. 16. The order I have given to the Churches of *Galatia*, and that as an Apostle of Christ, I do now give to you, *viz.* that on every first day of the Week, when *You are to be gather'd together in the name of the Lord Jesus*, 1 Cor. 5. 4. You do bring every Man his Offering to the Congregation, and that proportion'd to the Blessing of God upon your former Charity and Labours: That so your Collections being ready, I may when I come to you, have nothing more to do in that Affair, but to receive and carry them to *Jerusalem*.

This no doubt is the true meaning of the Apostle; for on what day of the Week soever their Charity were privately laid by (which was not so much his concern) it's plain that he would have a collection for the poor Saints, *i. e.* Christians, of *Judea*, and that to be finish'd before his coming to *Corinth*: Nor does he name any day for it but the first of the Week, a day as improper for casting up their accounts, as it was proper for their charitable Collections: And it's undeniable,

deniable, that the Primitive Church had ordinarily the Lord's Supper on the Lord's Day, and that their Alms or Oblations did always accompany it, * as very well suiting with that Feast of Love.

* Just. Mart. Apol. 2. p. 98 Cypr. de Oper. & Eleemos p. 180.

Here then we have convincing Evidence of the general Observation of the Lord's Day, not in the Churches of *Corinth* only, but in those of *Galatia* also, and which is more, of their great Apostle's Approbation of it, and which is more still, his Command, not expres'd indeed in so many words, but implied in another Command: For when he enjoineth a general Collection for the relief of poor Christians on every first day of the Week, as being a general day of the Christian Assemblies, his Command for their assembling on the day is implied: At least such their assembling is a Duty here supposed, and taken for granted, as having been commanded before, and that either to the Corinthians and Galatians by St. *Paul*, or to the whole Catholick Church by the Apostolical College at *Jerusalem*, or rather both.

And this will farther yet appear from the Title given to that day by St. *John*, and given as a Title well known, and of common use in his time. *I was*, says he, *in the spirit on the Lord's Day*, Rev. 1. 10. In the Spirit, *i. e.* in a Prophetick Extasie, or Vision, such as he afterwards relates: And a proper Day, you'll say, the Lord's Day was, for the Lord to reveal his mind to the Church by him, as the great Voice which he then heard like that of a Trumpet, was very proper for that

general

general day of religious Solemnities, and as the Isle *Patmos* was a proper place for him who had been banish'd his earthly Country, and banish'd for the Lord's sake, to have Heaven set open to him.

Now that what is here call'd the Lord's Day was the first day of the Week, can scarcely be doubted by any one that is but moderately vers'd in Antiquity, since Councils, Fathers of the Church, Ecclesiastical Writers, and others, whether Writers, or not Writers, are all from the Apostles time down to ours unanimously agreed in calling the first day by that name: And some of them being Contemporaries of the Apostles themselves could not be ignorant what day was so call'd, or what was the chief day of the Christian Assemblies. However having farther use to make of it we shall produce the Testimony of one of them, namely, St. *Justin* Martyr, who wrote within forty or fifty Years at most, * after St. *John* the Apostle. † *On the day call'd Sunday* (says he, speaking of the Christians) *there is held a Congregation of all that live either in City, or Country.*——— *and a little after. The day call'd Sunday we do all with one consent make the* [Holy] *Convocation, because*——————*on that day Jesus Christ our Saviour rose from the dead; for the day before Saturday they crucified him, and the day after Saturday* (*which is Sunday*) *appearing to his Apostles and Disciples He taught these things*, &c.

* Anno Christi 138. *according to Mr.* Dodwell.

† Τῇ τῶ ἡλίυ ἡμέρᾳ, &c. Just. M. Apol. 2.

What Religious Offices the Christians were employed in, when on that day assembled, is there also declar'd. But all that we

we are at present concern'd for it, that the first day of the week (which, by the way, this Holy Father scruples not to call Sunday) was the general day of their Religious Assemblies, and that the reason of their assembling on that day was the Resurrection of Christ thereupon, a reason that will hold good to the end of the World: For by his Resurrection from the Dead he was *declar'd to be the Son of God with Power*, Rom. 1. 4. and consequently the Messias, and Saviour of the World, and his Disciples were assur'd, that his Death was accepted in lieu of ours, his Heavenly Father's raising him from the dead, being a visible discharging of him from that Debt, which by the Sacrifice of himself He had paid for us; for *He was deliver'd for our Offences, and rose again for our Justification*, Rom. 4. 25. *i.e.* his Resurrection was a declaration to the World, that all true Penitents are accepted and justified on the account of his Death: Whereas if He had not risen according to his own predictions, *Matth.* 12. 38, 39, 40. *&c.* He had appear'd to have been a False Prophet, and consequently a False Christ, or Messiah; accordingly says the Apostle, 1 *Cor.* 15. 14, 17, 20. *If Christ be not rais'd, your Faith is vain, ye are yet in your Sins; but now is Christ risen from the dead*, as our Head, and Representative; and therefore we may depend upon it, that our Faith is not fain, provided it be true, and that we are freed from our Sins, provided we repent of them, which is more than any Sinner could in justice challenge, or in reason expect, even

upon his Repentance without such attonement made and accepted.

And Blessed, for ever Blessed, be our Redeemer, who hath so wonderfully, and withal so graciously wrought our Deliverance; and Blessed, for ever Blessed be God the Father Almighty, who accepted his Sacrifice for us, and by raising him from the dead, discharg'd Him, and us in Him; and Blessed, and for ever hallowed be the Day, on which He was discharg'd, and we assur'd thereof by *many infallible proofs*, Acts 1. 3. Blessed be the Day, whereon our Crucified Saviour *began to see of the travel of his Soul*, Is. 53. 11. and had *all power given him in Heaven and in Earth*, Matth. 28. 18. and given him for the Good of his Church; and Blessed, and by that Church for ever sanctified be the Day, on which He by virtue of that power sent down the Holy Ghost to mediate with Men in his stead, and bring them to Obedience, and Salvation, and transform his poor ignorant Disciples into Apostles, and Infallible Doctors for the Edification and Government of the Church, they were then commission'd to reform and preside over.

If these do not deserve a weekly Memorial; what Blessings do, or can deserve one? And where in all the Sacred Volumes, can we find any day so dignified, so signaliz'd and mark'd out for the Christian Sabbath, as that of our Lord's Resurrection? Where can we find any other day universally observ'd as such by the Christian Church in the Apostolical, and all succeeding Ages? And

And what better precedent need be desir'd for any day than such practice of the Apostles so universally receiv'd, and so plainly recorded in the New Testament for our Imitation? Such practice, especially in a matter of equal benefit, and Importance to the whole Catholick Church, having the force of a Law, or Precept, if indeed it did not argue and infer one, which yet it must be allowed to do, unless we could suppose, that the Holy Apostles had not sufficient Authority to oblige their Followers to what they practis'd themselves, or did not exercise such Authority, tho' they had it; neither of which suppositals will, or can be admitted by any true Christian.

For They were the Supreme Officers under Christ chosen and delegated by Him, for the forming, settling, and governing of his Church; and in order thereunto He gave 'em full Power, and Instructions, *Mat.* 28. 18, 19, 20. *Luke* 24. 47. *John* 20. 21, 22, 23. *Acts* 1. 2, 3, 8. and 2. 4. and 15. 28. And that they were faithful in the discharge of their Office no true Christian surely will deny; if any other should, their unwearied Labours; and innumerable Trials, and invincible Patience and Courage under all the Pressures and Oppositions they met with, and especially the many Mighty and Miraculous Works which they wrought, and wrought in the Name of Jesus, are sufficient Testimonies, as of their Commission, so of their Care and Diligence in the Execution of it.

Accordingly do we find St. *Paul* in the 11 and 14 Chapters of his first Epistle to the *Corinthians*, rectifying several abuses crept into their Church-Assemblies, and concluding the 14 Chap. with a general Charge, that *all things be done decently*, and *according* * *to order*, which order, or Appointment in the Church of *Corinth* was wholly, or chiefly his own, that Church being of his Planting and Establishing. Or if we take the Words as we find them in our English Translation, *let all things be done in order*, *i.e.* in an orderly, regular manner; we must suppose some Rules or Orders formerly given 'em, and given 'em by Him their Apostle; and if they had his order for such things as were to be done in their Assemblies, it were not to be doubted, but they had it for the ordinary chief times of their Assembling, and especially for the first day of the Week, tho' this had not appear'd, as above, from 1 *Cor.* 16. 1, 2.

* Κατὰ τάξιν.

As for St. *Paul*'s Authority, tho' his Call was later, yet his Commission was not inferior to that of the Twelve, as appears from *Acts* 9. 15. 1 *Cor.* 9. 1, 2. and 11. 2, 3. and 14. 37. 2 *Cor.* 12. 2, 4, 11, 12. *Gal.* 1. 1, 11, 12, 15, 16. and 2. 6, 7, 8, 9. And since he was design'd for the Apostleship by Christ Jesus himself, *Acts* 9. 15. and separated to it, or commission'd to exercise it by the Holy Ghost, *Acts* 13. 2. and receiv'd his Instructions by the Revelation of Jesus Christ, *Gal.* 1. 12. and was receiv'd by that Great Triumvirate *James*, *Peter*, and *John* as a Fellow-Apostle, *Gal.* 2. 9. we have no reason

reaſon to doubt but that bating ſome little Compliances, which thoſe Apoſtles of the Circumciſion were particularly oblig'd to, this Practice and theirs were the ſame, and that they agreed in their general Conſtitutions and Ordinances as they did in their Practice.

And that they did both give Orders about the Lord's Day, and agree in the Orders which they gave, we have the Harmony and Agreement of the whole Church for an unanſwerable Argument, it being not conceivable how all the ſeveral Churches ſhould have agreed, as they did, in obſerving that one and the ſame day, whether the Apoſtles had given different Orders, or none at all. Had they given orders for different days, who can imagine but that different days had been obſerv'd? Had they given no orders at all, but left it to the Governours of every particular Church, to chuſe any day that pleas'd them beſt; who can doubt, but that there had been differences not a few, or not inconſiderable in the matter? Different Countries and Climates, have generally different Faſhions and Uſages; and the Prejudices and Fondneſſes we ſuck in with our Mother's Milk ſtick cloſe to our Hearts, and rarely leave us but with our laſt Breath, and ſome of them perhaps not then neither: So that 'tis not to be queſtion'd but that the Jewiſh and Gentile Believers who had been bred up in very different Cuſtoms, and had entertain'd very conſiderable Prejudices thence deriv'd, and for ſome time, even after their Converſion, varied from each other in ſeveral Obſervances, would have alſo va-

ried about the weekly Festival, had not the holy Apostles, those Plenipotentiaries of our Mediatorial King, given expres Orders concerning it. They did not indeed at the first forbid the Jewish Sabbath to be observ'd by those who had a reverence for it; but left that for a while with other Ceremonials to be kept, or not kept, according to the several sentiments and perswasions of their Converts. And not only so, but in those places where the *Jews* were in any considerable numbers, and especially in *Judea*, they to facilitate their Conversion, and to avoid offence, observ'd it also themselves, as they did other of their antiquated Rites, till they were by time, and a more improv'd understanding of their Christian Liberty wean'd from them, or generally brought off by the Destruction of the Temple, on which the chiefest of those Rites did depend.

It's true, the Observation of the old seventh Day, or Saturday, continued in the Eastern Churches even after the Destruction of the City and Temple of *Jerusalem*: But it's as true, that the Lord's Day was observ'd by them also, and that with a just Preference, and higher regard. And though the second Century, (the first Age after the Apostles) presents us with a great Controversie betwixt the Easter and Western Churches about the yearly Resurrection-Day, we find none about the weekly, but a perfect Unity and Agreement in the observation of it. Indeed the very Controversie then a-foot, proceeded from the mighty regard the far greater part of them paid to the Lord's Day: Neither had

had there otherwise been any ground or occasion for it.

But does not St. *Paul* himself condemn the observation of days in general, *Gal.* 4. 10, 11. And speak of it elsewhere as a thing so indifferent, that as they, who did observe them, were not to be despis'd, so they, who did not observe them, were not to be judg'd? *Rom.* 14. 3, 4, 5, 6. *Col.* 2. 16.

I answer in short, that the Apostle speaks in those places of the Jewish Days and Observances, as appears from the places themselves, and the main scope of those Epistles; and though he deals tenderly with the believing *Jews*, to whom those Observances had formerly been Laws; yet he roundly condemns the *Galatians*, (*Gentiles*) who desir'd to be in bondage to those *weak and beggarly Elements*, which had never been Obligators to them, and could not without a spice of Jewish Leaven have been entertain'd by them. And being that Vein of Judaism, wherewith they were infected by false Teachers, those busie Under-Officers of Satan, tended to the dividing and enthralling of the Christian Church; it was a just Reason for the Apostle's severe Reprimand, and Condemnation of Jewish Festivals in the Gentile Churches, but none at all for the Condemnation of the Christian: Indeed it was a reason rather for the observation of these, being the more they were celebrated, the more would Christianity be advanc'd, in the Purity and just Liberty thereof; which could not well be expected so long as the Judaizing Humour prevail'd.

To summ up our evidence then, and see whether it be not abundantly sufficient to satisfie any that are but willing to be satisfied, of the Apostolical Institution or Appointment of our Lord's Day.

It hath appear'd by natural Light or Reason, that the setting apart of some days, or times, is necessary, in order to the more sure and solemn performance of religious Offices. It hath appear'd, that God himself was pleas'd to institute a Seventh-Day Sabbath immediately after the Creation, and did either reinforce the old, or, which seems more probable, appoint a new one to the Children of *Israel*.

It hath appear'd, that the obligation of the Jewish Sabbath ceas'd of course, upon the Death and Resurrection of Christ our Lord, and that the glorious Day of his Resurrection, was of all others the most worthy and proper to be substituted in the room of it, and design'd by the Spirit of Prophesie many Hundred Years before.

It hath appear'd, that this was the Day, which the Holy Ghost signaliz'd with the Gift of Tongues, and all other Powers, necessary and convenient for the Establishment and Edification of the Christian Church, and which the holy Apostles, together with the Apostolical Churches observ'd as the weekly Festival of Christians.

It hath appear'd likewise, that this day was in the Apostles time, and by St. *John* call'd the Lord's Day, and call'd so as a day then well known by that name.

And that the Church of Christ hath all along obſerv'd it as a day holy to the Lord is a matter of fact ſo notorious as not to be denied.

But how this practice ſhould or could, ſo early and ſo generally obtain without an Apoſtolical Precept, or Inſtitution, is hard, indeed too hard for any Man to reſolve us, being ſuch general practice muſt have proceeded from ſome general Order obliging all the Churches, and ſuch general Order in the Apoſtles days, could proceed from none but the Apoſtles themſelves; neither was there any general Council in the firſt Three Hundred Years after Chriſt, but what the Apoſtles themſelves held, and preſided in, *Act.* 15. Whereas the practice we are ſpeaking of was generally receiv'd before there were any even provincial Synods. So good Reaſon as well as Authority had St. *Auguſtine* for that celebrated Rule of his.

* What the univerſal Church doth hold, and is not inſtituted by Councils, but hath been always retain'd, is moſt rightly believ'd to have been deliver'd by no other than Apoſtolical Authority.

* Quod univerſa tenet Eccleſia, nec Conciliis inſtituũ, ſed ſemper retentum eſt, non niſi auctoritate Apoſtolicâ traditum rectiſſimè creditur. *Aug. de Baptiſmo contra Donatiſt.* l. 4. c. 24.

But what kind of Authority, whether Divine or Eccleſiaſtical, the Apoſtles acted herein is another Queſtion: For a Queſtion, it ſeems, it hath been made, eſpecially among the Schoolmen, and others of the Roman Church, who to enhance the value of her unwritten Traditions, and unwarranta-

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ble Constitutions, have been pleas'd to rank this truly Apostolical Tradition, this Divine Institution, in the same Predicament with them; as if all Traditions, that have her Seal upon them, were, and must be, of equal Credit and Authority, and there were no manner of difference betwixt the Constitutions of the Apostles, and those of the succeeding Governours of the Church. Whereas the Apostles, as from sundry Texts of Scripture hath been shewn, were in a special extraordinary manner delegated by Christ, and directed in the execution of their Office by that infallible Spirit that had consecrated 'em thereunto. And forasmuch as whatever is reveal'd or instituted by any Divine Person of the ever-blessed Trinity, must be Divine; it's neither reasonable nor safe, to affirm, that any Orders or Constitutions of the holy Apostles, any such especially as nearly concern, and equally affect all Ages of the Church, were merely Ecclesiastical, *i. e.* merely Human, and of the same Original and Authority with those of ordinary Church-Governours. And being the Holy Ghost was sent unto them in Christ's name, and by Christ himself, to *Teach 'em all things, and bring all things to their remembrance*, which he had spoken to 'em before, *Joh.* 15. 26. and 14. 26, Being in all their Constitutions they acted by the order of the Holy Ghost, as the Holy Ghost acted by the Order, or rather Mission of Christ; being what they did by the Holy Ghost's Order, that the Holy Ghost did; and what the Holy Ghost as Christ's Missioner and Representative did, that Christ him-

himself did. We may from these Premises certainly conclude, † that the Institution of the Lord's Day, supposing it what we have proved it to be, Apostolical, may worthily be ascrib'd to either of them, but principally, and especially to Christ, whose Representatives they were, and by whose Name the day is call'd. For thus the Separation of St. *Paul* to the Apostleship, *Act.* 13. 2. Though it was the immediate Act of the Holy Ghost, is ascrib'd to Jesus Christ, *Gal.* 1. 1. And those spiritual Gifts which the Apostles receiv'd by the Mediation of the Holy Ghost, are call'd *The gift of Christ*, and said to be *given* by him, *When he ascended up on high*, &c. Eph. 4. 7, 8. And Christ is said to baptize with the Holy Ghost, *Matth.* 3. 11. Not the Holy Ghost to baptize with his Spirit, tho' Inspiration was the personal Act and Office of the latter.

† *This reasoning holds according to an old Jewish Axiom, viz. every one's Apostle or Proxy is as himself, which our blessed Saviour seems to allude to,* Mat. 10 40 &c.

And indeed the very Title of *Lord's Day*, fairly argues its being instituted by our *Lord*, as the Jewish Sabbath styl'd, *The Sabbath of the Lord*, and the holy Communion call'd the *Lord's Supper*, unquestionably were, *Exod.* 20. 8, 9, 10. *&c.* 1 *Cor.* 11. 20, 23. *Mat.* 26. 26, 27. And it's observable, that the word Κυριακὸς is no where to be found in the New Testament, but as applied to the Lord's Supper, and the Lord's Day, the one instituted by him for a solemn Remembrance of his Death, as the other of his Resurrection. And why should not the word be allow'd to have the same import in both? And with what reason or congruity can any Man suppose, that the Sabbath was chang'd without any order

order or direction of the Lord of the Sabbath? Or that the Christian Sabbath-Day, which is equally dignified by his Name, is not our Lord's Day by as good and full a Title, as the Jewish had been?

Whether the Apostles receiv'd the Institution of the Lord's Day from our Lord's own Mouth, or from the Holy Ghost his Divine Proxy, or, which I take to be most probable, from both: That our Lord was the Author of it, was not, that I can find, once question'd by the Primitive Church, who rever'd the Apostles, as his Ambassadors, his Plenipotentiary Commissioners, *Act.* 5. 13. And receiv'd that with the other Christian Institutions from their Mouths, as the Oracles of God, and by a silent, uniform, and undisputed Observation, and that for several Years before the penning of the New Testament, sufficiently own'd and attested it: So that the sacred Penmen might well pass it over as a thing known and acknowledg'd by all, and content themselves with such occasional Hints and historical Notices, as they were led to by the subject in hand, yet such as in concurrence with the universal Practise and Tradition of the Church might abundantly satisfie any ingenuous and well-dispos'd Inquirers in future Generations.

Thus, I think, it was in the first and purest Ages of Christianity, all observing the Day instituted, none disputing the Institution of it. And indeed the Observation of it was so general, and so publickly known, that the Heathen Magistrates, when they had

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any Christians brought before them as Christians, that is, in their false reckoning, as Delinquents, desir'd no better evidence against them, than their Confession of such Observation. *Have you kept the Lord's Day?* Say they, and the Answer was ready, *I cannot intermit it, because I am a Christian, and the Law* (the Law of Christ no doubt) *prompts me to the keeping of it.* *

* Act. Martyr. apud Baroniū, Anno. 303 n. 37.

As for the ancient Fathers of the Church, I find some of them expressly declaring for a Divine Institution, none against it. There was indeed, if we may conclude by their Writings now extant, very little written in the three first Centuries for either side of the Question: And no wonder, being it was not then made a Question.

Eusebius tells us in his Ecclesiastical History, * that St. *Melito* Bishop of *Sardis* in the second Century, wrote a Book of the Lord's Day, which, he says, came to his Hands: But the Book is lost to this part of the World at least, and all that we have of it handed down to us is no more than the Title; so that all that we can learn from it is his respect to the Day.

* L. 4. c. 26

What *Eusebius*'s Judgment was in the point before us, we learn from *Eusebius* himself, near the end of his Oration to *Constantine*, where comparing our Blessed Saviour with the Gentile Gods and Heroes, among other things, wherein he gives a just Preference to his Power and Greatness, he hath these words. †

† Τίς πῶς τὸ μέγα κεφάλαιον τῆς γνῆς, &c.

Who

Who (of all their Gods) *hath to all the Inhabitants of the earth prescrib'd a day in every week to be celebrated by them, as the Lord's Festival?*

His Contemporary St. *Athanasius* is more fully to our purpose. *The Ancients,* says he, * *had the Sabbath in mighty esteem: But the Lord translated the Sabbath-Day to the Lord's day, and we of our selves* (or by our own Authority) *have not vilified, or made light of the Sabbath,* i. e. by the translation of it.

* Πάλαι μὲν γὰρ ἦν ἐν τοῖς ἀρχαίοις τὸ σέβασμα μετέθηκε Κύριος τὴν τῦ Σαββάτε ἡμέραν εἰς κυριακήν, καὶ οὐχ ἡμεῖς ἴσμεν ὅτι ἀφ' ἑαυτῶν τῦ Σαββάτε καθαιρήσαντες. Athan. Homil. de Semente.

And St. *Augustine,* who in his Sermon *de Tempore* † (if indeed it was really his) ascribes the Institution of the Lord's Day to the *Apostolical College,* declares in other places, that 'twas *consecrated* * by the *Resurrection* of *Christ,* and *made* by *Christ,* † and that the *Sabbath* and *Lord's Day have one and the same* * *Lord.*

† Dominicum diem Apostoli, & Apostolici viri religiosâ solennitate habendâ sanxerunt, *Serm.* 251.

* Dominicus dies, velut Octavus æternus qui Christi Resurrectione sacratus est, *de Civit. Dei,* l. 22. c. 30.

† Per Christum factus est Dies Dominicus, *Ep.* 76.

* Et Sabbati, & Dominici unus est Dominus, *Ibid.*

I am not ignorant that some others of the Fathers do reckon it amongst Apostolical Institutions, without distinguishing betwixt a Divine and Ecclesiastical Authority. But when it is consider'd, what a profound Regard they generally paid to the Apostles, and how that those, who immediately succeeded

ceeded 'em, though they had all their ordinary Authority, yet were so far from pretending to an Equality, that out of Reverence to them they declin'd the very Name, † or Title of Apostles, and had thereupon the Name of Bishops appropriated to themselves; we may easily conclude, that they look'd upon the Apostolical Authority as Divine, and not merely Ecclesiastical.

† Amalar. de Eccl. Offic. *l.* 2. *c.* 13.

If any of their Successors can be suppos'd to have had an Authority equal to others; surely the blessed *Ignatius* must have been one of that number, who not only liv'd in the Apostles time, but as St. *Chrysostom* † tells us, *Was intimately acquainted with them,* and *ordain'd* * *Bishop by them, a Man,* as the Relators of his Martyrdom speak, *In all things like to the Apostles,* and which may sound greater in the Ears of those Persons we are here chiefly concern'd with, a *Successor of St.* Peter, † tho' not in the *See* of *Rome,* but of *Antioch.* And yet was this truly Apostolical Bishop, this Renowned Martyr, even when he was actually a Confessor, and on his way to Martyrdom, *Afraid least he should seem* * *to command, or prescribe as an Apostle.*

† Homil. in Ignat.

* Orat. in laud. Ignat.

† Euseb. Eccl. Hist *l.* 3. *c.* 35.

* Ign. Ep. ad Tral.

With the like deference to those immediate Delegates of Christ doth St. *Ambrose* Bishop of *Milan* express himself.

I do not, says he, * *challenge to my self the Glory of the Apostles: For who can do this, but those whom the Son of God himself hath chosen?*

* Non igitur mihi Apostolorum Gloriam vendico Quis enim hoc, nisi quos ipse filius elegit Dei? *S. Ambr. de Offic.* l. 1. c. 1.

By

By these holy Fathers we may judge of the rest, and conclude the Argument in hand with the Testimony of *Clemens Romanus*, wherein is involv'd the Testimony of the then pure and worthily renowned Church of *Rome*, in whose Name his first Epistle to the *Corinthians* was wrote, an Epistle unquestionably genuine, and more ancient than some of the Books of the New Testament, and read with it in the Church-Assemblies some hundreds of Years: And I humbly conceive, it had been better for the Church, if it had been read in them still, as the Apocryphal Writings are in our Church, if I may not say instead of some of them. Indeed it's the Opinion of some very learned Men * of our own (which I readily subscribe to) that it ought not to pass for a mere human Composure, being the Author was not only a Contemporary of the Apostles, and intimately acquainted with them, but one of St. *Paul's* Fellow-Labourers in the Gospel, *Whose names were written in the book of life*, Phil. 4. 3. And as he shar'd with that great Apostle in his Labours, no doubt is to be made, but that he had a proportionable Share of that holy Spirit, whereby the Publishers of the Gospel in that Age were generally encourag'd and assisted, as may appear from 1 *Cor.* 12. and 14 Chapters, *Act.* 13. 1, 2. and 1 *Thess.* 1. 1, 5. And many other Texts.

* Dodw. in Iren. Diss. 11. Sect. 16. Wake's Prelim. Disc. to the genuine Ep of the Apos. Fathers, p 164, &c.

Now for the Testimony itself. *We ought* * (says that Apostolical Father) *to do all things in order whatsoever our Lord has commanded us to do, particularly to perform both offerings, and holy*

* Πάντα τάξει ποιῶν ὀφείλομεν ὅσα ὁ δεσπότης, &c Clem. 1 Ep. Cor. n. 40.

Holy Miniſtrations at their appointed Seaſons; for He hath commanded theſe to be done not raſhly, or diſorderly, but at the determin'd Times and Hours. Where alſo, and by whom He would have them perform'd, He himſelf hath ordain'd by his Soveraign Will and Authority, that ſo all things being done holily unto all well pleaſing might be agreeable to his Will. They therefore who make their offerings at the appointed Times are Acceptable and Bleſſed, becauſe that following the Commands of the Lord they do not err.

Now (to ſay nothing here of Places, or Perſons as being without my limits) it's evident from hence, that there were *ſet Times* appointed by our Lord himſelf for the publick Exerciſes of Religion. And that the Lord's Day was ſo appointed by Him, and is principally (I do not ſay, only) intended here, may appear by comparing ſome of the Texts before-cited, and this place of St. *Clement* together. For in *Acts* 2. 42. we find the firſt Chriſtians at *Jeruſalem*, as ſoon as they were form'd into a Church, knitting themſelves together in Aſſemblies, and religiouſly imploy'd in them. And this ſeems to have been the daily practice of the Apoſtolical Church at *Jeruſalem*, v. 46. Whereas we have found St. *Paul* in the Churches of *Corinth* and *Galatia*, enjoining a Collection of Alms, or Offerings once a Week, and that on every firſt day, their aſſembling on that day being ſuppos'd, as being no doubt the then general practice of the Gentile Churches, as it hath been ever

since. And if our Lord (as St. *Clement* assures us, whose Veracity, or Intelligence we have no reason to question) did appoint set Times for Offerings, and other publick Ministrations; there's no doubt to be made but that the Times observ'd by the Apostles, and Apostolical Churches were the Times appointed by Him; and if so, our weekly Festival should in all reason be reckon'd in that number, being the uniform Observation thereof is undeniably prov'd to have been deriv'd from the practice of the Apostolical Church, and its Title of Lord's Day more plainly intimates the appointment of our Lord than any other Days or Times.

This then being taken for granted, we need not much concern our selves, whether it was appointed by Christ before, or after his Ascension into Heaven, or, which amounts to the same, whether the Holy Apostles receiv'd their Instructions about the Day from our Lord immediatly, or else from his Divine Substitute and Representative the Holy Ghost, the Appointment being either way equally His, equally Divine, and therefore equally Obligatory.

But forasmuch as our Blessed Saviour did not only appear on his Resurrection Day to his Disciples, but passing by the intermediate days, chose the first Day of the Week immediatly following for the next time of his shewing himself unto them, and that

that when they were all unanimously assembled together, and assembled, as should seem, in expectation of Him; forasmuch as St. *Luke* tells us, *Acts* 1. 2, 3. That *after his Resurrection He gave Commandments unto the Apostles, being seen of them Forty days* (that is, several times in the space of Forty days) *and speaking of the things pertaining to the Church*, or Gospel-state, there call'd *the Kingdom of God*; and St. *Clement* is more particular, assuring us of set Times appointed by our Lord himself, and appointed for such Holy Ministrations, as have ever since been reckon'd the proper Offices, and Duties of the Lord's Day; I cannot but think it highly probable, that the observation of that Day, which is honour'd by the Holy Ghost with the very Title of Lord's Day, was one of the things pertaining to the Kingdom of God, which our Lord within the Forty days now mention'd spake of, and one of the Commandments, which He then gave unto the Apostles, and the Holy Ghost afterwards confirm'd and ratified by his wonderful and no less gracious descent thereupon. But of this enough.

And to come now at length to a more particular Resolution of our first Inquiry, which by the preceding Discourse is render'd very easie, and may be dispatch'd in a few words.

But, for the clearer apprehension thereof, we will first take a summary view of the

principal Matters we have had under consideration.

And by what has been discours'd, these three things, I presume do sufficiently appear.

1. That the Light, or Law of Nature directs, and as it directs, obliges us to set apart some Days, or Times in a due sufficient proportion for the more sure and solemn service of our Great Creator.

2. That the Creator himself was pleas'd immediatly after his six days Works, and in reference thereunto to determine the proportion to one day in seven, and afterwards on the same reference and reason to renew, or confirm that his determination to his then peculiar People the Children of *Israel*. The former determination hath, I confess, been disputed by Men of Parts, Learning, and Figure in the Church (how justly the Reader is to judge) but the latter is undeniable; and that were sufficient to our present purpose, tho' the other should not be so readily assented to.

3. That the Obligation of the Jewish Sabbath-day, and its Ceremonial appurtenances ceasing with the reason of them, the Holy Apostles did by the Inspiration of the Holy Ghost, and very probably also by the personal direction of Christ our Lord observe and institute our Lord's Day, as the weekly Festival in its stead.

Here

Here then we have the true Grounds, or Reaſons of the Obſervation of the Lord's Day in the Chriſtian Church. And our Reſolution of the preſent Enquiry will be threefold according to the ſeveral conſiderations the Day may come under.

For if we conſider it in the general as a Religious Feſtival, or Day Holy to the Lord, it plainly appears to be grounded on the Law of Nature, as the Patriarchal and Jewiſh Sabbaths were, and as much grounded thereon, as any particular Day, or Time is, or can be.

If we conſider it as a weekly Feſtival, or One Day in Seven to be kept Holy, ſo it is grounded on the Divine Determination recorded in the Old Teſtament; which Determination, tho' it do not oblige as to the particular Day, or Days determin'd of old, yet may, and doth, I conceive, oblige us ſtill as to the Proportion, in reſpect whereof it hath nothing Typical, or Ceremonial diſcoverable in it, nothing peculiar to the Jewiſh Nation, or to the Old World, nothing, in ſhort, but what is grounded on reaſons common to all Mankind; and therefore I do not ſee how it ſhould ever ceaſe to oblige, unleſs it ſhould be, as it's never like to be, repeal'd or alter'd by the ſame Divine Law-giver that made it.

But if we conſider it as the Chriſtian's

Festival, or first Day of the Jewish Week set apart to Religious uses, so it is grounded on the Practice and Institution of Christ and his Apostles, their Practice expressly recorded in Scripture, and their Institution deducible from it; especially as expounded by the Universal Practice of the Primitive Church, which certainly is the Best Interpreter of Scripture in such practical matters as relate to the Order, Discipline, and Government of the Church.

CHAP.

CHAP. II.

SECT. I.

II. THE true Grounds of our Lord's Day's Obſervation, having, as I hope, ſufficiently appear'd, the right manner of obſerving it comes next of courſe to be conſider'd.

And for this we muſt apply our ſelves in the firſt place to our ſureſt Guide, the Holy Scripture.

And foraſmuch as the fourth Commandment will afford us the beſt general Directions for the obſervance of the Day, we will ſteer our courſe by that Compaſs, and for Particulars have recourſe to other parts of Scripture, and to the approved Practice of the Primitive Church.

But before we do make the directions of that Commandment our own, it may be thought requiſite, that we prove 'em to belong to us and our Chriſtian Sabbath, and the more requiſite, becauſe the Duſt rais'd in the late Controverſies about the Sabbath, hath mightily corrupted our Engliſh Air, and it is too too viſible, that the preſent Generation is not altogether free from the Infection.

And if what we are about to offer, for the perpetual Obligation of the fourth Commandment, do reach the whole Decalogue, and all the Moral Laws of the Old Teſta-

ment, it will be of more general use in Enquiries of this Nature, and therefore more worthy our Regard and Reception.

This then we shall do. We'll shew

1. That the Patriarchal, Jewish and Christian Church are one and the same Church, or Spiritual Society.

2. That this Church hath been all along govern'd by the same Laws and Religion in the main.

2. And then we will answer the most plausible Objections against the Obligation of the old moral Laws, and particularly of the 4th Commandment.

1. We will shew that the Patriarchal, Jewish and Christian Church, are one and the same spiritual Society.

As our blessed Saviour had but one natural Body, and that offer'd once for all as a Sacrifice for the Sins of Mankind, *Hebr.* 9. 26, 28. and 10. 5, 10, 12. So he hath had but one spiritual, mystical Body, one Church, and that the purchase of his natural Body, that is, of his Blood, *Act.* 20. 28. *Eph.* 5. 25. For however this Church has been variously model'd and enlightned according to the several Ages of it, it was but one and the same Church or Society still, as having one and the same divine Person for its Head, and one and the same divine Covenant for its Charter.

1. As having one and the same divine Person for its Head, the Lord Christ, who is *The Head of the Body, the Church*, Col. 1. 18. Eph. 5. 23. And that not of that part of the Church only, which was planted by him and his

his Apoſtles, and is therefore call'd by his Name, the Chriſtian Church, but of the whole Body or Church throughout all Ages and Diſpenſations. For as he paid the full price of Redemption for the whole Race of Mankind, his Blood being the *Blood of God*, Act. 20. 20. And therefore of infinite value and merit; ſo (to ſay nothing of his Right as Creator) he by that Blood of his acquir'd a Dominion and Authority over all thoſe, of whom he is the Saviour, that is, all Mankind, but more eſpecially over thoſe who ſhould own him, as all ought, for their Saviour and Lord, and be own'd by him for true, faithful Subjects, that is to ſay, the whole Church or Society of the Faithful, however disjoyn'd as to Time and Place, 1 *Tim.* 4. 10. *Phil.* 2, 8, 9, 10, 11. *Rom.* 14. 9. 1 *Cor.* 6. 20.

And ſince the very Name of Head denotes Union as well as Dominion; ſince a Union with the Head is, and muſt be, a Union with the Body that is united to the Head; ſince Chriſt is *Head over all things*, with reſpect to *the Church*, *his Body*, that *all things both in Heaven and on Earth, may by him be gather'd together into one, i. e.* in one Body or Society, *Eph.* 1. 9, 10, 22, 23. Since thoſe who are admitted into the Chriſtian Church, do belong to the ſame *general Aſſembly* with *the Spirits of juſt Men made perfect*, Hebr. 12. 22, 23. Amongſt whom are undoubtedly to be reckon'd the Old-Teſtament Worthies celebrated in the foregoing Chapter; what can we conclude leſs than that Chriſt's Sheep, all his faithful obedient Subjects whether be-

fore

fore or after his Manifestation in the Flesh, are Members of the same Church, of the *One-fold under* him the *One-Shepherd*, Joh. 10. 16. And if all those just Men, who are now in Heaven, are of the same Society with Christians; to be sure, they were so, when they liv'd on the Earth, being they could not be Members of Christ's Body after their departure out of this World; if they had not been so before, all their Right to that Union and Fellowship, which they now have with Christ and his Church, accruing to 'em from that Covenant-Relation whereinto they were admitted, and wherein they continued, whilst they were upon Earth, as will appear, when it shall have appear'd.

1. That the Patriarchal, Jewish and Christian Church had, and have one and the same Covenant for their Charter.

That there was a new Covenant granted to our first Parents immediately after their Forfeiture of the old one we learn from, *Gen.* 3. 15. Where by the *Seed of the Woman*, the Christian Church hath generally with the ancient Jewish Interpreters understood the Messiah or Christ: And being it was the Devil, who had deceived the first Woman in the form of a Serpent, *Rev.* 12. 9. 13. *Joh.* 8. 44. *Rom.* 16. 20. And brought her and her Posterity under the Dominion of Sin and Death, and so under his own; it is not to be doubted, but that his Fate and Sentence is involv'd in that of the Serpent, and that by the *Messiah*'s *bruising* the Serpent's *Head*,

Head, is meant his *Destroying the power and works of the Devil*, 1 Joh. 3. 8. But this not without his being *bruis'd* himself in the *heel*, i. e. (as I understood it with good Interpreters) in his Body, the inferior part of him: For *this Captain of our Salvation*, as it now more plainly appears, was to be *Made perfect thro' Suffering, and through Death, to destroy him that had the power of Death*, that is, *the Devil*, Isa. 53. 5. Heb. 2. 10. 14. And thus is the Woman, and all her Posterity to be sav'd by *Child-bearing*, (I mean, by bearing the *Messiah*, who will certainly save them) *if they continue* (as by that New Covenant they are oblig'd) *in Faith and Charity, and Holiness with Sobriety*, 1 Tim. 2. 15. †

* Διὰ τῆς τεκνογονίας.

† Vide Hammon. Annot. in loc.

Now as all other the Promises, Types and Predictions relating to the *Messias*, are punctually fulfill'd in our Holy Jesus, and in him alone, so is this very manifestly: For he, and no other, was the *Seed* of * a *Woman*, not of a Man: He, and only he, that was the untainted Son of a Virgin, and the Son of God withal, hath, or could have satisfied the Divine Justice for all the Sins of fal'n Mankind, and rescu'd 'em out of the hands of the Destroyer, and for a Crown of all, given 'em a new Title to that Bliss and Immortality they had forfeited in their first Parents. And since all that believe the Gospel, must believe this of him; they must also believe, that he is the Seed of the Woman intended by God in this his gracious Promise. And being *Eternal life is the gift of God through Jesus Christ our Lord*, Rom. 6. 23. *Neither is there Salvation in any other*, Act. 4.

* *The old Rabbins write, that the Messias was not to be gotten after the ordinary way of generation.* See Morneus de Ver. Christ Relig. c. 28.

11, 12. Being there is no other Covenant or Promise of Eternal Life to fal'n Mankind made in Christ, but what was granted in Consideration of his Death, and is therefore styl'd the *New Testament*, or *Covenant in his blood*, 1 Cor. 11. 25. As his Blood is styl'd the *Blood of the everlasting Covenant*, Heb. 13. 20. Being Eternal Life was promis'd by God, and the *Grace of God (i. e.* the Grace contain'd in the Gospel, or Gospel-Covenant) *was given us in Christ*, if not before the World began, as our English Translation has it, *Tit.* 1. 2. and 2 *Tim.* 1. 9. * Yet before the Jewish Age, or Oeconomy, which began in *Abraham*, and therefore at the time assign'd by us, † there being no other point of time with any colour assignable: From the Premises it will follow, that the Promise of the Seed of the Woman, we are speaking of, was a true, tho imperfect Revelation of that New Gospel-Covenant, which was afterwards confirm'd to *Abraham*, and his Seed, *Gen.* 12. 3. and 18. 18. *&c.* and at length in the fullness of time seal'd, and for ever ratified by the Blood of Christ.

* Πρὸ χρόνων αἰωνίων.

† Hamm. *Annot. on* Luk. 1. 70.

As for that Promise to *Abraham*, it is evident from *Gal.* 3. that it was the very same with the Evangelical or New Covenant; for it's said to have been *confirm'd in Christ*, v. 17. and the Delivery of it is call'd *preaching the Gospel to Abraham*, v. 8. And the promised Seed of *Abraham* is expressly affirm'd to be *Christ*, v. 16. and being in this Seed all Nations, all Families of the Earth were to be bless'd; being this Seed of *Abraham* must of course be the Seed of the first Woman, be-

becauſe *Abraham* himſelf was deſcended from her: There is no room for doubt but that as the promiſed Seed was the ſame in both; ſo the Promiſes themſelves were the ſame too in the main, agreeing in their general Nature, and differing only in Circumſtances, that is to ſay, agreeing and differing as two ſeveral Editions of one and the ſame Covenant.

Accordingly we do find the promiſed *Meſſias* ſtyl'd the *Deſire of all Nations*, Hagg. 2. 7. Which with other Evidence not neceſſary to be here produc'd, * argues ſome general Hope and Expectation of him among the *Gentiles* as well as the *Jews*. And though through the care and good Providence of God, even the Gentile part of the World, wanted not other ways and means of coming to the knowledge of his Will in this, as in other particulars, † yet the firſt and moſt general, was no doubt that Promiſe to our firſt Parents, which was to be communicated to all their Poſterity, and that not only by Oral, but Practical Tradition, that of ſacrificing more eſpecially, which certainly commenc'd very ſoon after it, if not with it, and in all Probability was inſtituted by God for a ſtanding Memorial of it, and a typical Repreſentation of the Sacrifice of Chriſt, whereon that truly Evangelical Promiſe or Covenant was grounded. And the *Lamb of God* being thus *ſlain* in Effigie *from the Foundation of the World*, all Nations might well retain ſome general Notices of their promis'd Redemption, and Redeemer, and all the faithful followers of the Lamb were

* Vid. *ſhort and eaſie method with the Deiſts*, part 2. ſect. 5.

† V. Jenkin's *Reaſonableneſs and Certainty of the Chriſtian Religion*. Book 1. pt. 1. ch.

as

as certainly sav'd by his Death so represented, as if He had been actually slain from the World's foundation. For as Sacrifices were of old the general way of covenanting with the Deity, *Gen.* 8. 20, &c. to *Gen.* 9. 9, 10. *Gen.* 15. 9, 18, &c. *Exod.* 24. 7, 8. & 34. 15. *Ps.* 50. 5. & 106. 28. 1 *Cor.* 10. 18, 20, 21. So the Sacrifices of Good Men (as that of *Abel*, *Gen.* 4. 4. *Heb.* 11. 5.) were accepted of God upon the account of their Faith in that all-attoning Sacrifice, which was represented by that of Beasts; and thus had they an interest in the New Covenant, which was founded thereon.

This I take to be the best, and only Satisfactory Account of the Original and Design of Expiatory Sacrifices, and their general reception in the first Ages of the World; it being not otherwise conceivable how all sorts and Divisions of Men should so unanimously conspire, as they did, in this Practice: For certainly their own Natural Light, or Reason could by no means direct them thereto: for by what Law of Reasoning could they conclude, that the Lives of their Beasts were of equal value with their own? or that they would be accepted as an Equivalent when in Truth they were not so? By what Light but that of Revelation could they distinguish, (as long before *Moses*, and *Abraham* they certainly did. *Gen.* 7. 2. and 8. 20.) between clean and unclean Beasts? And say, these are fit for Sacrifice, and will be accepted, these are unfit, and sure to be rejected. Nay, what but the declared Will and Pleasure of the Creator could make it a Duty to offer

offer any Bloody Sacrifices at all? That is, to Destroy those his Creatures, which were Originally Design'd, and given to Mankind for other uses, and are all now to be used according to the Original Intendment, 1 *Tim.* 4. 3, 4. *Mat.* 15. 11. *Act.* 10. 15. and none to be Sacrificed, *Dan.* 9. 27. *Heb.* 9. 9, 10. and 10. 1, 4, 5, &c. And this to all Christians at least is a Demonstration, that the Sacrificing of Beasts was no Dictate, or Law of Nature: For if it had been so; it had been Obligatory Still, all Laws of Nature being confestly immutable.

So then we have what we contend for, *viz.* that those Bloody Sacrifices were instituted by God upon the Fall of *Adam*, and instituted in regard to the Death of Christ, implied and included in the Promise then made to him, and to the New Covenant at the same time Granted in Consideration of it.

Indeed it must be confest, that a great part of Mankind offer'd Sacrifices to *Idols*, and so instead of Covenanting with God as Members of his Church, became Confederates *with Devils*, 1 *Cor.* 10. 10. 20, 21. and Members of the *Synagogue of Satan*, *Rev.* 2. 9. but even this their unwarrantable Practice shews, that Sacrificing was a federal Rite, and that those who Sacrificed to the True God were in Covenant with him, and his Church: and as there was no other Covenant than the Evangelical, whereby they could be reconciled unto God, and confederated with him; so, that Covenant being

one

one and the same all Ages throughout, the Church that was founded on it, the whole Society of the Faithful confederated by it, could be but one Church, one Spiritual Society, as one and the same Charter makes one and the same Corporation for how many Generations soever it continues in force.

And this Union, this Identity rather, or Oneness (if I may be allowed to speak in the Barbarous Language of the Schools) is yet more evident in the *Jewish*, and Christian Church, which I am here more particularly concerned for; it being apparent that our Blessed Saviour did not erect a New Church, but enlarge and reform the Old: for plain it is, that he Built upon the Old Foundation, and retained many of the Old Materials, as many as the Nature of the New Dispensation * would well admit, and therefore is it called a *Reformation Heb.* 9. 10. and the Christian Church has the Title of *New Jerusalem Rev.* 3. 12. and 21. 2. and *Jerusalem from above the Mother of us all*, both *Jews*, and *Gent. Gal.* 4. 26. as being the Old *Jerusalem* renewed, reformed, and enlarged for the taking in of other Nations. Hence likewise it is, that the Christian Church is represented by Christ, as consisting of *Twelve Tribes*, as the *Jewish* Church had done, and the *Twelve Apostles* as *Judges* set over them; *Rev.* 7. 4, &c. *Mat.* 19. 28. and that the *Law* as reformed, and confirmed by Christ was to *go forth out of Zion, and the word of the Lord from Jerusalem*, Is, 2. 3. the Ancient Church, whose Chief Seat was *Jerusalem*; being the Root;

* V. Hammond and Hicks of Inf. Bapt. Hooper's Orig. of Lent part 2.

Root, from whence the Christian Church was to derive and spread it self in all its Branches. Hence is it also, that St. *Peter* transfers the most glorious, and proper Titles of the Jewish Church, the Old *Peculium*, to the Christians he writes to, *a Chosen Generation, a Royal Priesthood, an Holy Nation, a peculiar People, the People of God*, 1 Pet. 2. 9, 10. compar'd with *Exod.* 19. 5, 6. Nor does St. *Paul* himself, tho' an Apostle of the Gentiles, come behind him in this, who reckons Christians in the number of True, Spiritual *Jews*, *Rom.* 2. 29. and calls them *the Children of Abraham*, Gal. 3. 7. and *the Israel of God*, Gal. 6. 16. and compares the Gentile Believers to a *wild Olive-Tree grafted into a good Olive-Tree*, meaning thereby their incorporation into the Jewish Church with the Believing Jews, whilst the unconverted Jews were as *Branches broken off*, Rom. 11. 17, 24. and represents the Reconciliation of Jews and Gentiles in one Body, not by the Jews coming into a new Church, but by the Gentiles nearer admission into the Old, *the middle Wall of Partition*, which kept 'em at a distance, being *broken down*, Ephes. 2. 14, 16.

And this may suffice for our first particular; if it be more than sufficient for our present purpose; the great importance of these matters, and the little insight which the generality of Christians have into them, may at least excuse our well-intended Labours.

But, to prevent misprisions, I desire it may be consider'd, that when I affirm, and prove the Patriarchal, Jewish, and Christian Church to be one and the same, I no not, cannot understand, or include any Schismatical Churches of any Age, whether Idolatrous also, or not Idolatrous, such as that of the Ten Tribes, and that other of the Samaritans under the Law, and many the like under the Gospel, alas! too many to be here enumerated: For these however they may in a looser sense be call'd Churches of God as far as the Belief of the True God was, or is, profest, and his Worship perform'd by them, yet can they not be truly said to be the same Church, or Society with that from which they have divided, and divided schismatically, *i. e.* causlesly. But if the whole Church of God, these only excepted, do make one Spiritual Society; that is enough to our purpose, and therefore we shall now proceed.

2. This Church has been all along govern'd by the same Laws and Religion in the main.

The whole of Religion may be reduc'd to two Heads, matters of Faith, and matters of practice.

As for the former, it may suffice us here to observe; that tho' the Creed of the Patriarchs, and other Holy Men before, and under the Law was not so large, nor in all points so clear and explicite as that of Christians; yet, as far as it reach'd, it was the very same with it; for as they had one and the

the ſame God, ſo had they one and the ſame Mediator, and Redeemer for the Objects of their Faith, with other Articles more or fewer according to the ſeveral Revelations they receiv'd.

And for the latter, tho' we have but a very ſhort account of the Patriarchal Age; yet we have enough to ſatisfie us, that all Mankind before *Moſes* were under the obligation of Moral Laws, for ſubſtance the ſame with His. For the Good Men of thoſe Times made conſcience of obſerving them, and the Ungodly were ſeverely puniſh'd for the violation of them, it being their violence, and uncleaneſs, and other Immoralities, which brought the Flood on the Old World, and the fire from Heaven on the Cities of *Sodom* and *Gomorrah*, *Job* 29. and 31. Chapt. and *Geneſ. paſſim.*

And it ſeems highly probable, that thoſe Moral Laws commonly known by the name of the Six Precepts † of the Sons of *Adam* were at firſt given by God to *Adam*, and by *Adam* tranſmitted to his Poſterity; for the Hebrew Writers, as well ancient as modern, do ſpeak of them as known Precepts of God, and the Jewiſh Church did certainly require the obſervation of them (together with that Ceremonial Precept given to *Noah* and his Sons, *Gen.* 9. 4. and renew'd, *Lev.* 17. 10.) of all ſuch Gentiles as deſir'd to live amongſt them, and to wor-

† *The Six Precepts are by* Maimonides, *and others reckon'd up in this order.* 1. *Of ſtrange Worſhip, or Idolatry.* 2. *Of blaſpheming, or bleſſing the Name, or worſhipping the True God.* 3. *Of the ſhedding of blood, or murther.* 4. *Of uncovering nakedneſs, or forbidden mixtures.* 5. *Of Theft, or Rapine.* 6. *Of Judgments, or Civil Obedience.* Maimon. Halak Melakim, c. 9.

worship the same God with them. And this practice of that Church together with the Writings of her Doctors sufficiently shews, that they Esteemed the Observance of those Precepts the indispensable Duty of all the Sons of *Adam* and *Noah*. Nor can they well be supposed to have been mistaken in the case, being they had Proselytes of other Nations among them from the first Delivery of their Law, and their Law it self in almost every page of it takes care of those Strangers: And though they were Guilty of some Idolatrous Practices in *Egypt*; yet 'tis hard to believe that they should wholly forget the God of their Fathers with the Promises, and Commands he had given them: Or if that were supposable; they had *Moses* a Prophet for their Instructor herein, and the Miraculous Judgments on *Egypt* to reduce them to their Primitive Worship, and Obedience. And as the mixt Multitude that went out of *Egypt* with them, *Ex.* 12. 38. did no doubt worship the same God, and own their obligations to the same Divine Laws that they were obliged to before the giving of the Law on Mount *Sinai*; so there is no reason to Doubt but that all their succeeding Proselytes were obliged to the same, only with this difference, that their Proselytes of the lower form were obliged to them only as Descendents of *Adam*, and *Noah*, and that by Virtue of the Covenant of Grace: Whereas those who by Circumcision had made themselves, in St. *Paul's* Expression, *Debtors to do the whole Law*, were obliged

obliged to them as *Jews* alſo, Naturaliz'd *Jews*, by the *Moſaical* Covenant: But ſtill they were the ſame Laws for Subſtance, the Subſtance of the Decalogue being contained in the Six Precepts of *Adam*. If any ſhall here except the Sabbath, as being not expreſly contained in any of theſe Precepts, though reducible to the Second; I ſhall not need to contend with them having proved the Divine Inſtitution, and General Obligation of the Sabbath from the Creation. Nor am I under a Neceſſity of denying the Six Precepts we are ſpeaking of to be Natural Laws: For ſuch they might be, and yet Poſitive alſo, as at their Delivery on Mount *Sinai* they certainly were.

And now if the *Gentiles*, who were never under the Obligation of that Political Covenant of *Moſes*, were obliged nevertheleſs to the ſame Moral Duties with the *Jews*; it will be eaſily believed, that neither *Jews* nor *Gentiles* were freed from the Obligation to them, when they embraced the Goſpel: for our Bleſſed Saviour, as he came not to Deſtroy the Old Church, but to reform and enlarge it, ſo he came not to deſtroy, or any way oppoſe the Old Laws by which it had been Governed, but to fulfil, and perfect them. So he tells us himſelf, *Mat.* 5. 17, 18. *Think not, that I am come to deſtroy the Law, or the Prophets: I am not come to deſtroy, but to fulfil. For Verily I ſay unto you, that till Heaven and Earth ſhall paſs,* (or be Diſſolv'd) *one Iota* (or leaſt Letter) nay, *one Tittle* (which is leſs than a Letter) *ſhall in no wiſe*

pass from the Law. Words, that do speak his great regard to the old Law in the designation of his own, and import nothing less than this, that the Religion he was about to establish should have nothing in it destructive of, or contrary unto that old Institution, but amicably correspond, and agree with it, and every way answer the Design and Intention of the Divine Founder of it. And this he has made good even to a *Tittle*, for so much seems implied in the words of his Apostle, *Rom.* 3. 31. *Do we then make void the Law through Faith? (i.e.* through the Gospel, or Law of Faith, which we preach) *God forbid. Yea, we establish the Law.* But we have a yet more convincing Testimony to this Truth, that of God himself, who has set his Seal, the same Seal of Miracles to the Gospel, that he had before done to the Law, *Mar.* 16. 20. *Act.* 14. 3. 2 *Cor.* 1. 21, 22. So that as sure as God would not, could not contradict himself, so sure we may be, that those two Institutions so ratified by him, do not contradict or interfer, but perfectly symbolize, and accord with one another.

It's true, that a great and wonderful Change has been wrought by Christ: But it's as true, that that Change was a Reformation, not Destruction of the Law. For he came to fulfil it in all respects, and especially to fill up * what was wanting in its Moral Precepts, to improve and perfect them, and by greater assistances and clearer discoveries of a future Reward, and withal by a greater Liberty in Ceremonials, en-

* V. Hammond in loc. Stanhop's 4th Lecture, Boyl. 1701.

encourage Men to the obſervance of them. And that it was the Will and Intention of the Law-giver of *Mount Sinai*, that he ſhould do ſo, may be learnt not only from *Moſes*, *Deut.* 18. 15. 19. and the other Prophets, *Iſa.* 54. 11, 12, 13. *Jer.* 31. 31, 32, &c. But from the very Frame and Structure of the Law itſelf: For its numerous Types and Shadows, whatever other uſes they might have, did all refer and point to the *Meſſias*, and his Reformation, † *Hebr.* 10. 1, 5, 7. *Gal.* 3. 19. 24. And as far as appears, this was the principal and moſt noble end of their Inſtitution.

† V. Stanhop's 5th Lect. Boyl. 1701.

Foraſmuch then as a Reformation of the Law, was from its firſt Eſtabliſhment deſign'd by the Author of it, and the Maſter-Workmen, Chriſt and his Apoſtles, were *like to a Houſholder, who bringeth out of his Treaſure things new and old*, Mat. 13, 52. *i.e.* had many old Laws and Uſages, out of which to ſelect fit Materials for their new Building, as well as new ones to be introduc'd by them: It might well be expected that they would put a difference betwixt the ſeveral Laws in force under the old Diſpenſation, and make choice of ſuch, and only ſuch of them, as were conducive to the end of ſuch a bleſſed Reformation. And indeed ſo we find that they did; for thoſe Rites, or Ritual Ordinances that were typical of the good things to come, were all fulfill'd by the Introduction of the things themſelves foreſhadow'd in them, and therefore laid aſide as inſignificant and uſeleſs under the

Goſpel-Oeconomy: Thoſe that were inconſiſtent with the Nature of the Church, as it was to be a manly, free and univerſal Church were for that Reaſon * rejected, or alter'd at leaſt, and made fit for their purpoſe. But for thoſe, that had a real intrinſick Goodneſs or Equity in them, and were ſuited to the Nature of Man, and perfective of it, whether they were purely natural Laws, or divine Expoſitions and Determinations of any ſuch, they were all retain'd, and many of them alſo improv'd in the Chriſtian Inſtitution: So that all the Old Teſtament-Precepts of Piety, Righteouſneſs and Sobriety, which we call Moral Laws in contradiſtinction to the Judicial, and Ceremonial do ſtill remain in force, and Chriſtians are as much oblig'd to them (I will not here ſay more) as the *Jews* themſelves ever were.

*V. Hick's *Caſe Inf. Bapt.* p. 16, &c.

Accordingly we have our Lord himſelf in the very next Verſes to thoſe before-cited, declaring, that *Whoſoever ſhall break one of theſe leaſt Commandments, and ſhall teach men ſo, ſhall be call'd the leaſt in the Kingdom of Heaven*, Mat. 5. 19. *i. e.* (as I underſtand him) ſhall enjoy leaſt of the Goſpel-Priviledges and Bleſſings, if any. *But whoſoever ſhall do, and teach them* with the reſt, *the ſame ſhall be call'd great in the Kingdom of Heaven*, ſhall be entitled to the higheſt Privileges and Bleſſings of the Goſpel here, and hereafter. *For I ſay unto you*, (ſo he proceeds) *that except your Righteouſneſs ſhall exceed the Righteouſneſs of the Scribes and Phariſees*, the ſtricteſt Teachers, and

and, in the opinion of the People, the ſtricteſt Obſervers alſo, of the Law, *Ye ſhall in no caſe enter into the Kingdom of Heaven.*

Now that he ſpeaks here of the Moral Precepts of the Law, and of that Moral Righteouſneſs, which conſiſts in the obſervation of them, is evident in that he falls immediately after to the Interpretation of ſome of them, and withal interprets them ſo, as to advance and raiſe them to a higher pitch of Piety and Vertue than the *Scribes* and *Phariſees*, and indeed than either *Moſes* or the Prophets had requir'd of them: Whereas every Chriſtian doth, or ſhould know, that the Ceremonial Laws of *Moſes* were never in force under the Goſpel, and that the Ceremonial Righteouſneſs of the *Scribes* and *Phariſees* was not to be exceeded, or even equall'd, becauſe theſe Legaliſts were in matters of Ceremony over-ſtrict and rigid even to a fault, to the neglect and violation of Moral Duties, thoſe *weightier matters of the Law*. Indeed the whole Sermon on the Mount, of which the words before-cited are a part, is one continued Lecture of Morality: And the New Teſtament every where almoſt preſents us either with Examples of Moral Goodneſs, or with the right means of attaining it, or with powerful Arguments to perſwade Men to the practice of it, or elſe with Reprehenſions of Vice and Immorality, or other Declarations againſt them, all which are ſo many Confirmations of the Moral Laws, which require the one ſort and forbid the other.

As

As for the Ten Commandments, our Saviour has sufficiently confirm'd and establish'd them by his Answer to that Question of the young Ruler, *Mat.* 19. 16, 17. *Luk.* 18. 18, 20. *What he should do to inherit eternal Life? If thou wilt enter into life,* says he, *keep the Commandments,* all of them without any Exception or Distinction. And if, because he instanceth only in the Commandments of the second Table, any one shall imagine that he intends no other; let him hear his Answers to the same, or like Interrogatories, *Mat.* 22. 36. *&c. Luk.* 10. 25. *&c.* which amount to thus much, that the Love of God, which is a Summary of the first Table-Duties, *Deut.* 6. 5. And the Love of our Neighbour, which comprehends those of the second Table, *Rom.* 13. 8, 9, 10. are the great Commandments of the Gospel as well as of the Law, the indispensable conditions of eternal Life under both.

Consonant whereunto is that Passage of St. *James* 2. 10, 11. Where he asserts the necessity of keeping the whole Law (the whole Moral Law of the Decalogue he was speaking of just before) and proves it by an Argument that equally holds for the obligation of all the Commandments, as being grounded on the *Authority* of the *Law-giver,* which is the same in all.

Nor is St. *Paul*'s Doctrine different from St. *James*'s: For he precises upon the *Ephesians* the Duty of *obeying and honouring their Parents,* not only because *it is just and equal,* and a natural Law, but because it is a Command-

mandment of the Decalogue, and, as such, hath a Promise of long and prosperous Days annex'd to it, *Eph.* 6. 1, 2, 3. And if the Christians of *Ephesus*, who were most, if not all of them *Gentiles* by Extraction, were oblig'd to the observance of the fifth Commandment, *as such*; the inference is easie and undeniable, that all other Christians do lie under the same obligation with them to that, and all other the Commandments, the reason being plainly the same for all Christians, and for all the Commandments.

And to this is the sense of the Ancients very agreeable, as might be shewn at large: But because I would not be tedious I shall content my self with two of them, but those Fathers of the Church in the Age next to the Apostles, or the latest of them very near it, * and whose Orthodoxy is as unquestionable as their Antiquity, I mean *Irenæus*, and *Theophilus Antiochenus*; the latter whereof after a succinct Repetition of the Ten Commandments, and other Moral Laws speaks thus. † *Of this divine Law was* Moses *that Servant of God, a Minister to the whole World, but especially to the Hebrews*, that is, to the *Jews* first, and also the *Gentiles*, all, or any of them that should at any time come into the Church.

* Anno 202. Dodw. Diss. in Iren. 1. Sect. 44.

† Τέτε μὲν ὢν τῷ Θεῷ θεράπων, &c. Theo. Ant. l. 3. p. 218. Ed. Ox.

And the former has these Passages among others full to our purpose. * *Since the first and greatest Commandment in the Law, and in the Gospel, is to love the Lord God with the whole Heart, and the second is like unto it, to love*

* In Lege igitur, & in Evangelio cum sit primũ maximũ præceptũ

diligere Deum, &c Iren. adv Haeres. l. 4. c. 26. *love thy Neighbour as thy self; the Founder of the Law and the Gospel appears to be one and the same. For the Precepts of perfect life being the same in both, do shew the same God, who gave indeed particular Precepts accommodated to the one and the other; but for the more eminent and principal, without which there is no Salvation, he gave the same in both.*----- Again, † *The Lord preparing man to life, spake the words of the Decalogue by himself unto all alike; and therefore they remain still in force among us, as before, having receiv'd extension and enlargement, but not dissolution, by his coming in the flesh.*

† In quam vitam præstruens hominem, &c. ibid. c 31.

And if we add hereunto what he elsewhere * affirms, that *These Commandments are common to all under both the Testaments, and that they also who were justified by faith, and pleased God, did observe them, even before the giving of the Law*; we have as much as we look for here.

* c. 27.

3. But after all that has been said for the Obligation of these Laws, there are some Objections against it, which come next to be consider'd.

1 *Obj.* Whereas then it is objected, that the Decalogue is that *Ministration of Death written and engraven in Stones*, which St. *Paul* tells us is *done away*, 2 Cor. 3. 3, 7, 11. That *We are dead to the law, and deliver'd from the law*, by the Body of Christ crucified for us, *Rom.* 7. 4, 6. And *are not under the Law, but under Grace*, Rom. 6. 14.

All this is readily granted, and granted without any Prejudice to our Assertion.

For

For in those, and other like places the Apostle is to be understood of the Law as it was a Covenant of God with the *Jews*, and of the Decalogue then a part of it: And in that Respect it must be confest, that the whole Law, even the Decalogue it self, is done away. But then if we consider the Law (or Moral part of it) as a Rule of Life, and Manners, in which sence the same Apostle undoubtedly understands it, when he says, it *is Spiritual, Holy, Just and Good, Rom.* 7. 12, 14. and urges, as he frequently doth, to the Observance of it, so it is Obligatory still, and as much a Rule to us, as it was to the *Jews*.

And this is a Distinction, that will, I presume, be easily admitted by all Christians, because I do not see how it can be Disallowed without making St. *Paul* contradict his Fellow Apostles, contradict Christ, whose Gospel he Preached, yea and contradict himself too.

However it may not be either Unuseful, or Unacceptable to the Generality of Readers to shew what farther Ground we have for it. Know then, that the *Jews* were confederated with God in two several Covenants, * which though they were not inconsistent, yet were very different one from the other. For beside that Evangelical Covenant, which belonged to them as a Church, or Spiritual Society, of which before, they had as a Commonwealth, or Civil State, a Covenant of a Political Nature, and that Peculiar to them, and their Pro-

* v. Allen disc. two *Covenants Chap.* 4.

Proselytes of Righteousness, who made one Body Politick with them. And by Vertue of this Covenant God himself was their Political Head, or King. 1 *Sam.* 8. 7. and 12. 12. *Is.* 33. 22. Accordingly did he give them New Laws under Temporal Penalties, and Encouragements, as Earthly Princes, and Law-givers use to do, and those Laws and Sanctions admirably suted to the Genious, and Condition of that his People. And as for the Old Laws of Morality, he revived and illustrated them, and enforcing them, as the rest, with Civil Sanctions made them a part of this political Covenant, and all this without Derogating any thing from the New Covenant, which not only had a being but displayed its Glories to Pious and Diligent Inquirers even them. For though the Law of *Moses* was as a Veil cast over it, of which that on his Face was a Figure, *Exod.* 34. 33, 34, 35. 2 *Cor.* 3. 13, &c. Yet was not the Veil so Thick, but that any of the *Jews* might see through it, as the Devouter, and more Inquisitive, of them did. For an instance hereof take the Royal *Psalmist*, who though he could not dive into all the Mysteries of the Gospel, those *Wondrous things of the Law*, as he styles them, yet by daily Meditation and Study, and by the Divine Illumination on his Humble Importunate Addresses for it, arrived at such a Measure of Spiritual Knowledge, as Ravished him with Delight, Exceedingly Enlarged his Heart, and Encreased his Diligence, as well

as

as his desires of more, *Psa.* 1. 2. and 25. 14. and 119. 18, 24, 27, 96, &c.

Nor were those true *Israelites* to content themselves with bare speculation, with a View of the Gospel, and no more: for the Covenant or Promise to *Abraham* was a Promise to, and Covenant with them also, and a Covenant, or Conditional Promise in as full Force, and as really Beneficial to the Spiritual Seed of *Abraham* than as ever, see *Act.* 2. 39. and 3. 25. *Gal.* 3. 17.

Indeed even the Laws of *Moses* so long as they retained the Authority or Binding Power of Laws, did all of them belong to that Covenant, as parts, or Conditions of it, as well as to the Legal, I mean with Respect to the People of *Israel*, who were under a Double Obligation to the Observance of all their Laws, as they were Commonwealth-Laws Ordained for Political, Secular ends by the *Mosaical* Covenant, and as they were the then instituted means and terms of attaining Everlasting Bliss, by the Covenant of Grace. For though there was no more Promised them in the Letter of their Law, than the Land of *Canaan*, and a long, Peaceable Enjoyment of it; yet under these Temporal good things were couch'd, and Symbolically Represented the Heavenly *Canaan*, and good things of another Life, which every True Son of *Abraham's* Faith had as good a Right to, as we to whom they are more clearly discovered, and literally promised.

But

But here may a Doubt Arise, and a Question thereupon. If the *Jews* were under a double Covenant, and by both oblig'd to the observance of all their Laws, the Ritual and Judicial as well as the Moral; will it not hence follow, that we Christians are oblig'd to all the same Laws, though not by their Political Covenant, yet by the Covenant of Grace, which is common to us with them. I answer, no: For it is not necessary, that this Covenant, though common to the Church of all Ages, should in all Ages have all the same particular Laws and Rules of Duty comprehended in it. Indeed the essential Terms or Conditions of it, which are Faith and Obedience, or Repentance on Failures, can never be divorc'd or separated from it: But for the particular Objects of this Faith, and Rules of this Obedience, they may, nay, some of them must, be different according to the different Degrees of Revelation, and the various Commands or Declarations of the Divine Will, which yet, as we have shewn, agreed for the main in the Principal, the Moral Duties.

So that all we are to look to in this case, is the Will and Intention of God concerning the Mosaic Laws; and thus much of it is evident, that the Legal Covenant should be *Nail'd to the Cross* of Christ, and expire with him, *Col.* 2. 14. *Eph.* 2. 15, 16. *Heb.* 8. 13. 2 *Cor.* 3. 7. 11. And that the Veil of *Moses* being taken away, the New Covenant, and the Glory of the Lord in it, should appear more openly and plainly, 2 *Cor.* 3. 7, 11.

7, 11, *&c. And all things ſhould become new,* 2 Cor. 5. 17. *i. e.* ſhould be renewed and reform'd ſo as to advance the Intereſt, and anſwer the ends of Chriſt's univerſal ſpiritual Kingdom, and that all thoſe old Laws which were inconſiſtent with the Nature of his Kingdom, that is, his Church, ſhould for that reaſon partake of the ſame Fate with that Political Covenant and Diſpenſation, for which alone they were calculated and deſign'd.

As for the Judicial Laws of *Moſes*, or rather of God by *Moſes*, though they were deſign'd for, and adapted to, the Commonwealth of *Iſrael*, and did not, could not, bind even the *Jews* themſelves any longer than they continued a Body Politick; yet there is ſo much deference due to the Wiſdom, Juſtice, and Goodneſs of God in all ſuch his Determinations, that it's a point of true Chriſtian Prudence in any Chriſtian State, as far as its Circumſtances do permit, to frame its Laws by them, I mean, by the equity of them.

And even in the Ceremonial Law (as a late very learned and very judicious Divine of our own has obſerv'd) *There were many particular things, which ſingly taken, and by themſelves, did only include ſome rational Proviſions, and comely and fit Conſtitutions, and had nothing in themſelves which did neceſſarily reſtrain them to the Judaical State: And ſuch things, where there is no deſign of any Jewiſh*

signification, may lawfully be still made use of under the Gospel, as still retaining what conveniency or decency they would have had, if they had never been included in the Jewish Constitutions. *

* Falkn. Lib. Eccl. l. 2. c. 1. Sect. 3. *See also* Sanderf. de oblig. Conſc. Pract. 4. Sect. 19.

Thus that excellent Author, and in all such cases the Church no doubt is at Liberty, and may therefore by the Power rested in her, either revive, or alter, or utterly reject any Usages or Constitutions of that Nature, as she sees most expedient and agreeable to those general Rules of the Apostle, *Let all things be done to edifying, let all things be done decently, and in order,* 1 Cor. 14. 26, 40.

2 *Obj.* Though all the Preceps of the Decalogue do indeed oblige under the Gospel; yet not all of every Precept, but so much only as is purely natural, or expresly confirm'd by Christ or his Apostles.

For an Answer to this I need only observe, that the general Confirmations of the whole Moral Law before-alledg'd do comprehend and take in all the particular Rules and Acts of Duty prescrib'd by the said Law. For if our Lord Christ did not come to destroy, contradict, or oppose any Law of *Moses*, but to fulfil every one in its proper way; to be sure, he hath fulfill'd the Moral, which were always the first and highest in God's account, and principally aim'd at in all the rest: And if he has fulfill'd all the Moral Laws so as to contradict or oppose no

no one of them, we may be well assur'd he has made no alteration in them, but by way of Supplement or Addition; and if so, then all those Laws or Rules of Morality, which had nothing in them capable of Improvement, and were therefore left unalter'd by him, must remain, as they were before his Reformation. And being they were deposited with the *Jews* for the perpetual use and behoof of the Church, *Rom.* 3. 2. † *Act.* 7. 38. Being the Christian Church at its first formation consisted of *Jews* only, who were oblig'd to recede no farther from the Law, than they were commanded, or at least permitted by their Divine Reformer, but to keep still in Possession of their old Laws, those only excepted which he did except; being there was, as *One Lord*, to one Law, one Evangelical Law to *Jews* and *Gentiles*, as they came into the Gospel-Church, *Gal.* 3. 27, 28. We may be well assur'd, that the Jewish Christians were left under the Obligation of the Law we are speaking of, and that the Gentile Believers, and with them the whole Christian Church were brought under the same.

† V. Ham. in loc.

And though some of these Laws were not purely natural, yet they were positive Precepts and Laws of God grounded on the Natural, and such as did, and do oblige all for whom they were intended: And these, or such as these, the Church has never been without; for God has been so careful of Mankind, that he never left them wholly

to natural Light, and natural Law, no, not in their Innocency, when that Light was much greater; and must therefore be supposed to have given them a clearer insight into all the Laws purely, and properly natural.

Indeed when it is remember'd, that St. *James* insists on the Authority of the Lawgiver, for the obligation of the whole Moral Law, *Jam.* 2. 10, 11. And that our Lord himself very solemnly declares against the dissolution of the very least Commandment, even to an Iota and Tittle, *Mat.* 5. 18, 19. One would think, that the least of these Laws and Commandments were chiefly intended by them, as being most liable to opposition, and therefore most needing their Confirmation. However, it cannot in reason be denied, but that all the positive Precepts of Morality being adopted to the Nature and Condition of Man, and to the real Benefit of the Church in all Ages, were therefore fit to be perpetuated; and if so, they must be suppos'd to have been retain'd in the New Institution (which was to be better, not worse than the Old) unless a Repeal or Alteration of them could be shewn. For the Subject Matter, * and Reason of them continuing, and no Repeal appearing, nor any thing equivalent, and the general Confirmations of Christ and his Apostles extending to them, all these put together are a sufficient Indication of the Divine Will and Plea-

* Hook. Eccl. Pol. *l.* 1, *Sect.* 15

Pleasure, that the Obligation of them should continue.

It's true, there is a special regard due to those Laws, which may be discover'd by the Light of Nature, it being the native Equity, Excellency and Usefulness of them which makes 'em discoverable: But forasmuch as the Obligation even of these is ultimately resolv'd into the Will of God, who gave Men their Natures, and plac'd them in such Circumstances and Relations, as drew after them those Laws, and Duties; forasmuch as the Will of God, howsoever discover'd, is a Law unto us, and all the Precepts of the Decalogue, and particular Acts of Duty comprehended in them were once the Will of God reveal'd to his Church, and recorded in the old Scriptures, and not repeal'd in the New; they are all to be look'd upon as the Will and Laws of God still, the Church being still the same spiritual Society that it was when his Will was first reveal'd, and the Scriptures its Repository of divine Laws and Truths for all Generations, *Rom.* 15. 4. 2 *Tim.* 3. 15, 16, 17. Insomuch that both our Saviour and his Apostles, do prove or confirm several practical Points of Christianity, by the old Moral Laws, as well positive as natural, *Matth.* 4. compar'd with *Deut.* 6. 13. *Matth.* 19. 5. and *Ephes.* 5. 31. compar'd with *Gen.* 2. 24. *Rom.* 12. 19. and *Heb.* 10. 30. compar'd with *Deut.* 32. 35. and *Rom.* 12. 20. compar'd with *Prov.* 25. 21.

Nor will it avail here to distinguish betwixt the positive Precepts expressly confirm'd in the New Testament, and others of the same Rank not so confirm'd; because where any of them are appeal'd to, they are suppos'd and testified to be Laws in force, rather than made so by the Citation: And if they were appeal'd to as valid Laws, their force and obligation was antecedent to, and independent on such Citation or Appeal; and consequently they had continued valid and binding Laws, though they had not been thus cited; and if so, the other Precepts of the same form with them, must in all reason be allow'd to have the same force, though we find not any such express Citation of them in the New Testament.

Neither indeed does it follow, that they were none of them cited by Christ, or his Apostles, because the sacred Penmen take no notice thereof; for those Founders of our Religion had many more Disputes and Discourses with the *Jews*, and Jewish Proselytes, than are any where recorded: And it was their ordinary way, as occasion offer'd, to appeal to the Old Scriptures for the Conviction of those, who had, or ought to have, a profound Respect and Veneration for them: So that if we had more of their Discourses recorded in the sacred Canon; we might have seen more of the old Precepts of Morality cited, and recorded there; though as few as we have, we have enough to satisfie us in the point, and may safe-

ſafely depend upon this, that they were ſo far from abrogating, oppoſing, or derogating from, any ſuch Precepts, that they confirmed all, and improv'd ſome, filling up thoſe vacuities, which *Moſes* for the hardneſs of the *Jews* Hearts had left in them.

Indeed had they done otherwiſe; had they preach'd any thing contrary *to the Law, and to the Teſtimony*, eſpecially to the Moral Law, they had render'd themſelves obnoxious to that very Rule, whereby the new Doctrins of all Prophets and Teachers, even of the Meſſias himſelf, were to be tried, *Iſ.* 8. 20. and had juſtified the unbelieving Jews in their Oppoſition of the Goſpel; and the more pious any of the Jews were, the more zealouſly concern'd had they been for any Moral, though Poſitive Precepts, which had not only God for their Author, but the Laws of Nature for their foundation, and being ſo nearly allied, and connected to the Natural Laws, ought not to be divorc'd from them, or look'd upon as out dated; at leaſt unleſs ſome other Laws, or Determinations of like nature had been ſubſtituted in their ſtead by the ſame Divine Authority.

3. *Obj.* Well, be it ſo, that all the Precepts, and Rules of Morality contain'd in the Decalogue, are ſtill in force; yet this at leaſt muſt be granted, that as far as any Commandment is legally Ceremonial, or

peculiar to the Jewish Nation, so far is it abrogated, or expir'd, and binds not Christians; and the fourth Commandment is chiefly instanc'd in for the Jewish Sabbath-day, and its Ceremonial Observances.

Answ. It must indeed, and is readily granted, that no Legal Ceremonies, or Observances, as such, are binding under the Gospel; and if it should appear, that any such were expresly and directly contain'd in any of the Commandments (as is suppos'd in this Objection, and asserted by those that make it) it would be also granted, that they are so far null and void.

But indeed (to say nothing here again of the General Confirmations of the whole Decalogue by the Founders of Christianity) that excellent systome of Moral Laws is plainly distinguish'd from the Ceremonial by the Law-giver himself, and that many ways.

To mention some, That was given out from the *Shechinah*, or Glory of the Lord on the Mount, *Exod.* 19. 18. and 20. 1, 18. These being Commands of Servitude, as St. *Irenæus* † observes, were deliver'd by his Servant *Moses*. That after a most solemn Publication was written once and again by the finger of God in Tables of Stone, *Exod.* 31. 18. and 34. 1, 28. and not only so, but by his Order laid up in the most Holy Place under the Wings of the Cherubim,

† Adv. Heref. l. 1 c. 31.

or,

or, as the Hebrews love to ſpeak, under the Wings of the Majeſtatick preſence, an Ark being prepar'd for the keeping of it cover'd with the Mercy-Seat, *Exod.* 25. 10, 16. and 37. 1, &c. 1 *King.* 8. 6, 9. No ſuch care was taken of the Ceremonials, no ſuch Proviſion ever made for any other Laws.

But that which I Chiefly inſiſt upon is the Time of their Delivery, which apparently diſtinguiſhes the one ſort of Laws from the other. For the Ten Commandments were delivered in the Twentieth of *Exodus*, and ſome Judgments, *i. e.* Judicial Laws, in the following Chapters, and *Moſes* preſently after the Eſtabliſhing of theſe into a Covenant betwixt God, and *Iſrael* his People goes up to the Mount, and there ſtays Forty Days, *Exod.* 24. and having broken the Tables repairs to the Mount again to have them Renewed, and there ſpends Forty Days more, *Exod.* 32. 33, 34. Chapters: And ſo long at leaſt were the Iſraelites without the main Body of their Ceremonial Ordinances. And yet was the Decalogue all this while in force, and many of the Idolators Puniſh'd with Death for the Violation of one, or more of the Commandments, *Exod.* 32. But till it had the Ceremonial Laws of *Moſes* ſuperadded to it, it could not be Interpreted to the ſence of thoſe Laws, that's plain: And as plain 'tis, that it could never have been ſo Interpreted, if thoſe others had never been given.

And

And in all likelihood they never had been given, had not that Stiff-necked People been so wonderfully addicted to the worship of *Idols*, and other Impious, and Immoral Usages that they had Learnt in *Egypt*, and thereby given Occasion for such Laws, as would keep them always imploy'd in the Service of the True God, and not allow them any considerable time, or leisure to run after Heathen Gods and Heathen Vices.

And it must be confess'd, that their Ceremonial Law was through its Multiplicity of Rites, and busy Scrupulosities, as *Tertullian* calls them, very useful in that way. And what the Apostle says of the Law, *Gal.* 3. 19. *It was added* (to the Covenant confirmed before of God in Christ, v. 17.) *because of Transgressions*: though it may be understood of the Law in general; yet it seems chiefly applicable to the Ritual Law, which was certainly added, because of Transgressions, of Multiplied Transgressions, as being designed to keep that backsliding, refractory People under Discipline, and by symbolical Representations of Christ raise their expectations and desire, of Him against the time of his coming, when He would give them more gracious, and excellent Laws, and by his Holy Spirit dispose and enable them to perform the same. For thus he proceeds in the next verse. *Now a Mediator is not a Mediator of one, but God is one*, i. e. a Mediator is not a Mediator of one party, but of Two at the least, and those

thoſe diſagreeing: The interpoſal therefore of *Moſes* as a Mediator betwixt God and the People of *Iſrael* was a plain ſign, that there was a difference between the Two Parties: But God being always one, and the ſame, the fault muſt have lain at his Peoples door, who, if they had not been Tranſgreſſors, had found him as benign and friendly, as their Anceſtors had done, and had no more needed one to mediate for them, than They. * Nor did they by reaſon of their Tranſgreſſions ſtand in need of *Moſes* only for a Mediator, but of his Ceremonial Law for a School Maſter, and that a ſevere one too: For as they were Children, a Church under Age, ſo they were untoward, Undutiful Children, and for that reaſon had ſo many Ceremonies enjoyn'd them, as may appear by comparing theſe Texts, *Gal.* 3. 19, 20, 24. *Col.* 2. 12, 13.

* Vid. Grot. & Cappell. in loc.

And this is expreſly affirmed by divers of the Ancients. I ſhall ſet down the words of St. *Irenæus*, who had been a diligent Auditor of St. *Polycarp*, as *Polycarp* had been of St. *John* the *Apoſtle*.

For God admoniſheth them firſt of all by the Natural Precepts, which from the beginning he had given and impreſt on the minds of Men, i. e. *by the Decalogue* (*which if any one keepeth not, he hath not Salvation*) *required nothing more of them. As* Moſes *ſaith in* Deuteronomy, *theſe words the Lord ſpake unto all the Aſſembly of the Children of* Iſrael *in the Mount; and he added*

added no more. And he wrote them in two Tables of Stone, and delivered them unto me, to this end, that they who would follow him, might keep his Commandments. But when they fell to the making of the Calf, and in their hearts turned back into Egypt, *desiring to be Slaves instead of Sons, they received the other Laws of Servitude adapted to their disposition, not indeed cutting them off from God, but governing them in a Yoke of Bondage.*

† Iren. adv. Heref. l. 4. c. 28, and 29. *See also* Just. Mart. Dial. Tryph. p. 236, &c. Tertull. adv. Marcion. l. 2.

So far that truly Primitive Father: † where are several things observable, and opposite to our purpose.

I. That the Ten Commandments were for the substance of them given by God at the beginning of the World, and the observance of them Necessary to Salvation.

II. That he calls them Natural Precepts, as being, though not all Dictates of Nature, yet all more or less rooted and imprinted in Man's Nature, or Reason: Which seems to be intended by the Prophet *Jeremiah*, where speaking of the Covenant and Times of the Gospel, he tells the House of *Israel*, that *God would put his Law in their inward parts, and Write it in their Hearts, Jer.* 31. 33. *i. e.* as I understand him, that the New Covenant should mainly consist of such Laws, as had been given unto Mankind, and Imprinted in their Hearts at the Creation, and were afterwards written in Tables of Stone,

Stone, the many troubleſome Ceremonies of the Old Covenant, which had no ſuch rooting in the Hearts of Men, being laid aſide.

III. That when God had ſpoken theſe Words, or Commandments unto *Iſrael* his People, *He added no more*, and for this we are referr'd to *Deut.* 5. 22. Where it is particularly remark'd.

4. That as no more was requir'd of them at that time, ſo many of the Ritual Obſervances had not been acquir'd of them at all, but for their viſible propenſion to the ſuperſtitious and immoral Practiſes of other Nations. But *when they forgot God their Saviour, who had done great things for them*, Pſal. 106. 21. When they would make a Calf of their Gold, and a God of their Calf, in imitation, it's like, of the *Egyptian Apis*, or *Oſiris*, and ſo they might have their Luſts gratified, were well contented to have their old Burdens again laid upon them; it is not eaſily to be conceiv'd, how they ſhould have been ſtopp'd in their wild Cariere, and engag'd wholly in God's Service, but either by irreſiſtable Grace, which were inconſiſtent with the very Nature of Human, that is, of voluntary and free Actions, or elſe by theſe, or ſuch as theſe, Ceremonial Impoſitions. So that this was a Method, which themſelves had made not only fit, but neceſſary, if indeed God would have them ſtill for his People, which being more than they deſerv'd,

or

or even desir'd, was a special instance of his goodness towards them, and therefore to be thankfully acknowledg'd by their ready Obedience unto him, who did not properly make, but find them Slaves: And being they desir'd and resolv'd so to continue, was graciously pleas'd to give them a more honourable and better Yoke, and make them Slaves to the greatest and best of Masters, that is, to Himself.

From the whole then it appears, that the Decalogue was many ways distinguish'd from the Ceremonial Laws of *Moses*, as given to the Israelites two or three Months at least before them: From whence it necessarily follows, that for so long time it could not be legally Ceremonial, or understood in the sense of those Laws, which, if any, must have made them so. And whatever Sacrifices, or other Typical Rites were observ'd by them before they receiv'd those of *Moses*, were observ'd, and did oblige, not as Laws of *Moses*, much less as parts of the Decalogue, for such they were not, but as old Institutions or Precepts given to the Patriarchs, and by them transmitted down to the Children of *Israel*: And whether they were retain'd by *Moses*, or others were put in their place, they were all both those and these fulfill'd, superseded, voided by the great Sacrifice of Christ, and having never been parts of the Decalogue, never litteral or expresly contain'd in it, they do not, cannot any way affect it now under the Gospel-Dispensation.

And

And this might ſuffice for the obligation of all the Commandments, and of all the particular Rules of Duty comprehended in them.

But becauſe the fourth Commandment has been chiefly ſtruck at, and we are here concern'd to vindicate and clear it, we will conſider it more particularly, and from the words of it ſhew, that there is nothing legally Ceremonial, or peculiar to the *Jews* and their Sabbath contain'd in it, nothing at leaſt but what is fairly applicable to our Lord's Day, ſuppoſing what we have already proved, its divine Right and Subſtitution in the room of the legal Sabbath.

Here then we have in the firſt place a ſet Time preſcrib'd for holy Exerciſes and Uſes. *Remember the Sabbath-Day*, or Day of Reſt, *to keep it holy*. Where obſerve, 'tis not ſaid, remember the ſeventh Day from the Creation, or the ſeventh from thy Deliverance out of *Egypt*, or from the firſt fall of Manna: But remember the Sabbath-Day, a Term or Title, that on the Suppoſition of a Divine Appointment, will equally fit any Day of Holy Reſt, whether firſt, ſecond, *&c.* of the Jewiſh Week. It muſt indeed, as the next words tells us, be a ſeventh Day, but a *Seventh after ſix days of labour*, which according as thoſe Working-days are variouſly computed, may and muſt vary, yet without any

any alteration in the substance of the Commandment.

Six days shalt thou labour, and do all thy Work, but the seventh Day, that is, the next after those six of labour, is *the Sabbath of the Lord thy God, in it thou shalt not do any Work.* As much as to say, six Days thou hast ordinarily allow'd thee for thy worldly Concerns, and on those thou generally may'st and ought'st to attend to thy particular Calling, Trade, or Profession, and diligently employ thy self in such kind of Works, which the Exigencies of human Life do make necessary, as the end thou proposest, and Benefit thou art to reap by them, doth speak them more peculiarly thine. But the seventh, or next Day after thy six of Labour, the Lord reserves to himself as a day of holy Rest, the Sabbath of Jehovah thy God, which is therefore to be sanctified, and sanctified by a conscionable attendance unto the works of the Lord. And forasmuch as a Rest from thy ordinary secular Imployments is necessary to a due Performance of those Duties, I do for that reason require thee to do none of those thine own Works on the Lord's Sabbath, none but what are some way or other subservient to, or at least consistent with, the works of the Lord.

Then after an enumeration of the Persons concern'd in this Prohibition, and a Provision for the ease of labouring Men, and

and Cattle, there follows the reaſon why a ſeventh Day Sabbath is enjoyn'd : *For in ſix days the Lord made Heaven and Earth, &c. And reſted the ſeventh day, wherefore the Lord bleſſed the Sabbath Day, and hallowed it.* Which may be thus Paraphraſed.

As the Lord in the formation of the World work'd ſix Days, and reſting on the ſeventh bleſſed and ſanctified it, *Gen.* 2. 2, 3. So he ſtill reſerves to himſelf the old Proportion of Man's time on the old Reaſon, a ſeventh Day for Holy Reſt after ſix of Labour, in Memory and Imitation of his bleſſing and ſanctifying the day of thy Reſt, as he formerly did the day of his own.

This I take to be the true meaning and purport of the Commandment ; and if I am not much miſtaken, it will be hard to find any Tittle in it peculiar to the Jewiſh Sabbath, or not fairly applicable to the Chriſtian.

To take a view of it once more, and in another way.

Is the Sabbath here enjoyn'd, an Holy Reſt, a Sabbath unto the Lord ? So is our Lord's Day ; its very Name ſpeaks it the Lord's Peculiar. And if it is really and truly a Day of holy Reſt, which cannot be denied ; neither can it be denied to be a Sabbath. What though it be not ſuch a Ceremonial one, as the Jewiſh ſeventh Day was ? It is a Sabbath however, a Sabbath within the proſpect of this Commandment, yea, and ſuch an one, ſuch a Moral Sabbath, as the Jewiſh ſeventh Day itſelf was for a while, until it became ſo

Ceremonial. Indeed it does not appear to have been usually so styl'd in the first times of Christianity; and very good reasons there were for it: For as all the Festivals of the *Jews* were called Sabbaths, so their seventh Day ——— had a long Possession of the Title of *the Sabbath-Day*, and *the Sabbath*, and many of the believing *Jews*, and *Gentiles* too, tainted with Pharisaical Leven, were over-apt to observe the Christian Festivals with Sabbatick Strictnesses and Niceties, and would have been more so, if the name of Sabbaths had been usually given to them: So that it was very meet and requisite, that the Primitive Church should both for the avoiding of Ambiguity and Confusion in Discourse, and of Judaical Superstition in Practise, let go the old Title with the old Festivals, though the new were Sabbaths too, and the Lord's Day a Sabbath in the intention and sense of this Commandment.

But though these were good prudential Reasons for that juncture, yet they were no more; for the Kingdom of God consisteth not in Names or Words, more than in Meat or Drink: And the case, as it is now alter'd, seems to admit of a Resolution not unlike to that of St. *Paul* in the 14th to the *Romans*, viz. that as they are not to be condemn'd, who keep to the generally receiv'd Names of Lord's Day, Sunday, *&c.* So they are not to condemn or despise those, who without any Fondness or Affectation, without making it the Note of a Party, or giving any Countenance

tenance or Advantage to Judaizers, do ſometimes make uſe of the Name of Sabbath, for which they are ſufficiently warranted by a Commandment ſtill in force, eſpecially if with our holy Mother, * and ſome of the ancient Fathers, † they diſtinguiſh the Lord's Day from the Jewiſh Day of Reſt, by calling it *the Chriſtian Sabbath*, *our Sabbath*, or the like: For they who ſo ſpeak, do ſpeak intelligibly and properly enough, and therefore we preſume inoffenſively: And it would be here conſider'd, that the Chriſtian World, as it is far degenerated from the Primitive Piety, ſo it much more abounds now with Prophaners of our religious Feſtivals, than with over-ſtrict and rigid Obſervers of them, with ſuch as keep no Sabbath, than ſuch as keep a wrong one.

* Homil. *of the place and time of Prayer.*
† Origen *on Numb. Hom.* 23. Gregor. Nyſſen. Orat. in Chriſt. Reſurrec.

Is the Sabbath of this Commandment a ſeventh Day after ſix of Labour? Our Lord's Day is ſo too. It is indeed the firſt Day of the Jewiſh Week, but is not therefore leſs intereſs'd in this Commandment, which doth not confine the Sabbath to the ſeventh Day of the Jewiſh Week, and requires only a ſeventh Day after ſix of Labour; and who queſtions but the Lord's Day, in reference to the ſix that precede it, may be call'd, and is the ſeventh Day? Nor is it to be imagin'd that the divine Law-giver would lay the whole, or main ſtreſs of this Commandment on that particular ſeventh Day which was obſerv'd by the *Jews* at the giving of the Decalogue, being their Week, and with the Week their

Sabbath might, even during that Oeconomy be alter'd, as perhaps it was, by the Sun's standing still in *Joshua*'s time, *Josh.* 10. 13. Or its going back in *Hezekiah*'s, 2 *King.* 20. 11. In which case the observation of the Commandment had been impossible on the supposition of the Sabbath's being confin'd to that particular Day: But suppose, as we do, the Commandment to require the proportion of one Day in seven, or a seventh Day after six of Labour, here is nothing impossible to be observ'd, nothing unreasonable, nothing but what is highly requisite and fit to be commanded to *Jews* and Christians, to the carnal, and to the spiritual *Israel.*

Indeed there is a Clause or Passage in the Commandment we are upon, which is thought to restrain the Sabbath to the Day of God's Rest, and the Seventh in course from it: And because this is, or lately hath been a prevailing Opinion, we will take the said Clause into more particular Consideration.

For in Six Days the Lord made Heaven, and Earth, and Rested the Seventh day, wherefore the Lord blessed the Sabbath Day, and hallowed it. The Sabbath Day, * so it is called in the Original, and in our last and best English Translation of the Bible, not the Seventh Day, as we read it in our Liturgy according to the Old Version, much less the Seventh Day in course from the Creation. 'Tis said indeed in *Gen.* 2. 2, 3. *God rested the Seventh Day, and Blessed the Seventh Day:* and it is agreed, that the Day then blest and sanctified was the Seventh from the Creation. But that

* Eth. Jom. hash abbath

that the Sabbath Day here bleſt and ſanctified was, and muſt be, ſo too, is not ſaid either there, or here, or any where elſe in Scripture. Nay, the Alteration of the Expreſſion is in my apprehenſion no contemptible argument, that it was not. For if God who was the Author, or Enditer of both the Expreſſions, did not intend ſome difference betwixt thoſe Days, why is it there ſaid, he Bleſſed the Seventh Day, here the *Sabbath Day?* a word of a more unreſtrain'd ſignification, that does not determine it to any particular Day of any Week, and may as well be apply'd to the Chriſtian Sabbath, as it formerly was to the *Jewiſh*.

It is true, that the Sabbath of this Commandment is called the Seventh Day, *Exod.* 20. 10. but it's plainly ſo called † in relation to the Six of Man's Labour, which are then and therefore mentioned with it. Neither is it there called the Sabbath Day, as being the Day of God's Reſt, but the Day of Man's. *Six Days ſhalt thou Labour*, &c. *but the Seventh Day* is, or ſhall be to thee, *the Sabbath*, or Day of Reſt after thy Six of Labour. This Day of Man's Reſt is indeed there called the Sabbath of the Lord: But the reaſon is plain, *viz.* Becauſe it was a Day of Reſt Holy to the Lord, *Exod.* 31. 15. conſecrated to the Service, and recognition of the Lord *Jehovah*, and conſecrated by the Lord himſelf. Agreeably hereunto we find the ſame Title given to the other *Jewiſh* Sabbaths, *Lev.* 26. 2. *Ezek.* 20. 12, 21. &c. though they were ſome of them by their Inſtitution variable, like our movable Feaſts, and others Sabbaths of Years, not Days, and

† Mede diſc. on Ezek. 20. 20.

none of them confin'd to the Day of God's Rest.

And as there is no express Command in Scripture that the Sabbath of this Commandment should be always kept on the Day of God's Rest, so neither is there any thing in it from whence it may necessarily or rationally be infer'd. As for the Example of God in the Creation, which is chiefly urged, and insisted on, is sufficiently followed by the Religious Observance of any Seventh Day after Six of Labour in conformity thereto, such observance being an apparent regular Imitation as well as practical Recognition, or Acknowledgment of that God, who formed the World in Six Days, and Rested on the Seventh. This is so far past doubt, that even the observation of every Seventh or Sabbatical Year was instituted by the Creator of the World, to the end that his then peculiar People might in some measure imitate and recognize him thereby, and distinguish him, and themselves from all other Gods, and People. To say nothing of their Feasts of Seven Days, or other Observances in regard to that Number, which without all Peradventure were appointed with some reference to the Creation.

As for the particular Day of God's Rest, it had nothing of Sanctity in it, but what it had from him. Nor could his bare Rest give it any, being a suspension of his goodness rather than a Communication of it: so that the Holiness, which that Day had, must have been derived from the Lord's blessing, and sanctifying of it: and if so; any other Day so blest and sanctified must be allowed to be as Holy as that was.

Indeed reason tells us, that in the first Ages of the World that was a very fit and proper Day to be set apart by the Creator for the solemn remembrance, and acknowledgment of Man's Obligations to him as considered in that Relation. And had Mankind continued in their bounden Duty, and Allegiance to him, it might for any thing that appears to the contrary have continued to the End of the World the Universal Sabbath-Day. But when they had by an almost Universal Apostacy from the True God oblig'd him for the Honour of his Name, and the securing of the True Religion from an utter extinction to single out a certain Family, or People, and engage them to Himself by a Stupendous Deliverance *from their Enemies that oppress them*: This singular, distinguishing Instance of his Favour, as it worthily called for their special acknowledgments, so it seems to have been a good Reason for the Institution of a New Sabbath-Day, or at least for a Revival of the Old one to be kept by them in Commemoration of it, and to distinguish them from other People: I am sure, it's the very reason which *Moses* gives of their Sabbath, *Deut.* 5. 15. *Remember, that thou wast a Servant in the Land of Egypt, and that the Lord thy God brought thee out thence through a Mighty Hand, and by a stretched-out Arm: Therefore the Lord thy God Commanded thee to keep the Sabbath-Day.* Not that this was the only ground, or reason of their Sabbath: For the God of *Israel* being their Creator as well as Deliverer, it was but Just, that he should be recogniz'd in that Title also. Accordingly he was pleas'd to appoint them such a Sab-

bath, as had a reference to both those Titles, a Seventh Day in Memory and Imitation of the Creation, that particular Seventh Day in Memory of their Deliverance, being, as with great probability is concluded, *the Seventh Day in order of succession from it

* Mede ibid.

And now if the Deliverance of *Israel* by *Moses*, which was preparatory to the Greater, far Greater Deliverance, or Redemption by Christ (for *Moses* could not bring them even into the Earthly *Canaan*, the Type of Heaven; that Honour was reserved to *Joshua*, the Type of Jesus) if I say, the Deliverance by *Moses* was a good reason, as no doubt it was, for the Sabbath-Day of the *Jews*, the complete, Eternal Redemption by Christ was a much stronger, and better reason for the Sabbath-Day of Christians, the Spiritual *Israel*, which therefore is not reckoned from the Deliverance out of *Egypt*, but from the Resurrection of Christ our Lord, being the first Day of the Week, because it was the Day of our Lord's Rising from the Dead for the completing our Redemption, and the Seventh Day in a continual circulation of Weeks from that first, because God Rested on the Seventh Day after his Six Days Work of Creation. And this, I am persuaded, is all the Conformity which the Fourth Commandment requires to that Example of God: And even herein allowance must of Necessity be made for the different situation of places, the Universal Observation of any precise Day being, as we have seen above, Unpracticable, and therefore to be sure Uncommanded.

Well, but may it not be said, that the *Jews* were

were obliged to a ſtricter Reſt on their Sabbath than we are on ours? For they might not Kindle a Fire, nor Dreſs Meat, *&c.* and is it not Unreaſonable, and abſurd to ſuppoſe, that thoſe Two Sabbaths ſo widely differing as to the Kind and Meaſure of Reſt, ſhould have the ſame Commandment for their Rule?

To this I anſwer, that if the *Jews* were oblig'd to a ſtricter Reſt on their Sabbath, which I for my part do believe (tho' ſome of either party concerned in this Controverſy have queſtioned, nay, denied it; and it muſt be confeſſed, that the Law was not near ſo ſtrict, as the Phariſaical Interpretations of it) if, I ſay, the *Jews* were ſo oblig'd; ſome Learned Writers of their own have taught us to Diſtinguiſh betwixt the Fourth of the Decalogue which they call the Precept *Zakor* (of remembring) and that of *Exod.* 31. 13. which they call the Precept *Shamor* (of keeping, or obſerving) the former, ſays *Grotius* † (who approves of the diſtinction, and cites ſome of them for it) is fulfilled by a Religious Commemoration of the Creation, the latter lies in an exact abſtinence from all other Work. And certainly whoever would prove the *Jews* obligation to a ſtricter Meaſure of Reſt, muſt have recourſe to this, or ſome other Ceremonial Laws, not to the Fourth Commandment, which makes no difference betwixt their Reſt, and ours, enjoyning only ſuch a Reſt as is requiſite to the moral ſanctification of either Sabbath. The Words indeed do run in General Terms, *Thou ſhalt not do all*, i. e. *any Work*, &c. but foraſmuch as ſome even Laborious Works were

† de Veritate Reſ. Chriſt. l. 5. Sect. x. cum Annot.

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expresly Commanded the *Jews* on their Sabbath, as Killing Sacrifices, &c. *Numb.* 28. 9, 10. *Matt.* 12. 5. and others are Necessary Acts of Mercy, and, as such, indispensably required by the Law of Nature on what Day soever our own, or Neighbour's occasions do call for them; there's an apparent necessity of admitting a restriction: And what restriction they are to undergo is not to be learnt from other Laws of a different Nature, end, and signification, but from the Commandment it self, wherein they are contained. And there shall we find that such Work only is intended in the prohibition, as is Commanded, or allowed on the Six Days, the same Word * being used for both, and used in such a way as plainly shews it should be taken in the same sense. Six days shalt thou labour, and do all thy Work; but the seventh Day being the Sabbath of the Lord, thou shalt not do any work, neither Thou, thy Children, or Servants thine, nor the Stranger within thy Gates, or Territories thine, or his own. As for the import of the word *Melaachah*, though it's sometimes us'd for expressing other kinds of Work, it chiefly signifies * Function, Trade, or Occupation: And the restrictive Pronoun [Thy] as here affix'd to it, restrains it to such Works as Men are ordinarily and lawfully employ'd in upon Working-Days, in contradistinction to those Sabbatical Works, or Exercises, which being done for God's Glory and Service, are more peculiarly his.

* Melaachah.

* Opus, functio, artificium, Buxtorf.

Here then is no Prohibition of kindling Fire, or of dressing Meat, nor indeed of any

any other Works any farther than as they are done to a ſervile, worldly end, or become Letts and Impediments to the Duties of the Sabbath: And ſo far is the Commandment allow'd, generally allow'd to be Moral, and of perpetual Obligation, a Reſt or Ceſſation from ſuch Works being certainly as needful, and as proper for the Chriſtian Sabbath, as it was for the Jewiſh.

In ſhort then, there are two things enjoyn'd in the fourth Commandment, the Sanctification of one Day in Seven, and a Reſt from Labour in order thereto.

What day of the Seven the *Jews* were to ſanctifie, was ſignified to them before in the Wilderneſs of *Sin*, Exod. 16. 23. if not ſooner: And the Day to be ſanctified by Chriſtians was at firſt learnt of Chriſt and his Apoſtles, and ever ſince from the New-Teſtament, and the univerſal Practiſe of the Church. But as ours is not, ſo neither is theirs, as I conceive, any way ſanctified in this Commandment.

How this ſeventh Day was, or is to be ſanctified, whether by material, or ſpiritual Sacrifices, whether by Legal or Evangelical Obſervances, is not here expreſly determin'd more than the Day itſelf: And though there is a wide Difference betwixt the Jewiſh and Chriſtian way of obſerving it; yet the words of the Commandment are ſo general as to ſuit with both.

And indeed as the Divine Law-giver had from the beginning deſign'd an Evangelical Diſpenſation different from the Moſaick, ſo he ſeems in this, as in all

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the other Precepts of the Decalogue, to have purposely and designedly omitted the several Peculiarities of either, that so it might fit and oblige *Jews* and Christians successively.

Nor should it be thought strange, that we insist so much upon the Words, or Letter of the Commandment: For where should we look for the Design, or Sense of it, but in the Letter? Though many of the Ceremonial Precepts have a mystical, spiritual sense and meaning veil'd under the literal, and very different from it; it's otherwise with the Moral, which have no other sense or meaning than what is literal, and may be found in the words, wherein they are deliver'd. And therefore what St. *Augustine* speaks of the Tenth Commandment may be applied to all, or any of the rest.

It is the Law of Works, which saith, thou shalt not covet, for by it is the knowledge of Sin: But then I would fain know, if any one dares tell me, whether the Law of Faith doth not say, thou shalt not covet? For if this Evangelical Law doth not say it, how is it, that we, who are under it, may not securely, and without punishment violate it? *

* Aug. de Spir. & Liter. cap. 13.

Obj. But St. *Paul* hath assur'd us, that the *Letter killeth*, 2 Cor. 3. 6. And if it is of a killing deadly Nature, certainly it ought not, cannot safely be relied upon, or adher'd to.

Answ. All this is readily granted, yet doth it not forbid us to conclude, that the Decalogue for the Substance of it at least may, and doth oblige us in the Letter,

or

or Words of it. For what does the Apoſtle here underſtand by *the Letter that killeth*? The whole Law, as deliver'd by *Moſes*, for a Political Covenant, and oppos'd to *the Spirit* that *giveth Life*, that is, to the Spiritual, Evangelical Law or Covenant couch'd under it, and ſhadow'd in it.

And becauſe the ſaid Law or Covenant in the Letter of it, and as far as it was properly Moſaical, propos'd to its Obſervers no other than temporal Rewards, leaving them ſtill under the Power of that Death, to which as Children of Wrath by Nature they were ſubject, therefore it is ſaid, that *the Letter killeth*, that *the Law worketh wrath*, being indeed a Miniſtration of Death, and Condemnation to all thoſe that rely wholly upon it, and reject the Goſpel on its account. For though *Salvation was* in truth *of the Jews*, yet not by Vertue of the Moſaical Covenant, even when it was in force, but of the Evangelical Promiſe to *Abraham*, to which the Law was added and conjoyn'd. And ever ſince the Law was reform'd and perfected by Chriſt, we have no way of attaining Salvation but by embracing it ſo reform'd and perfected. And as all the Moral Laws of the Old Teſtament were for the Subſtance of them retain'd, and ſome of them alſo improv'd, by that Divine Founder of the Goſpel-Inſtitution, ſo as far as they were reform'd by him, ſo far, and no farther, did they become Evangelical Laws, and Laws in the literal ſenſe and ſignification of the Words, which was no ways prejudic'd by his Reformation.

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Supposing then, though not granting, that the legal seventh Day was directly and literally enjoyn'd in this Commandment, we would say, that the particular Day was only a Circumstance of time, and no substantial or essential part of the Commandment: And the Introduction of another weekly Day on more weighty Reasons than the Jewish Day was establish'd on, is a part of our Lord's Reformation, and therefore ought to be submitted to.

But, I think, I have made it plain, that the words of the Commandment do fairly admit of any Day of Rest after six of Labour appointed by God, and that the Jewish seventh Day is not here in expres's terms commanded, tho' it is indeed suppos'd, as having been commanded before, but suppos'd as the Sabbath-Day of the *Jews* only, to whom it had been commanded, and suppos'd for no longer time than that and other the Mosaical Constitutions were design'd to continue in force. And if this be admitted, as I presume it will by the unprejudic'd, the chief, and only Pretence and Inducement to Sabbatarianism is cleverly taken off.

But whether this be admitted, or no, the former Grounds we proceeded on, and Arguments we offer'd for the translation of the Sabbath, must, and do hold, and may be easily maintain'd against all the *Jews* and Judaizers in the World. And since the Ceremonial Statutes relating to the Sabbath were of a different nature, end, date, and duration from the 4th Precept of the Decalogue, and never belong'd to it properly as parts, but

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Appendages, and Appendages of the Jewish seventh Day rather than of the Commandment; I do not see with what Propriety the Commandment can, or ever could be term'd Ceremonial, even mixtly, or partly Ceremonial: To be sure it has nothing of legal Ceremoniality annex'd to it now, nor ever had but with respect to that particular Day, which was itself but an Appendage, or Appurtenance, or at most but a circumstantial, accidental part of it, and as it is long since expir'd with all its Ceremoniality, has left the Commandment with its pure Original Morality to the Day of our Lord's Resurrection, the Heir apparent of all its Sanctity and Blessings, no other Day being so much as pretended to succeed it.

CHAP. III. SECT. II.

HAving then such Interest in this, as in all the other Commandments, we may well be allowed to take it for our own, and apply its several Rules of Duty to our Lord's Day. Indeed we not only may, but must do this, if we will do Right to that Day which is the Subject of our Discourse: For neither is the Commandment now to be observed without observing that Day, nor the Day without the Observation of the Commandment, but both to be observed with regard to each other.

If the *Jews* keep to their Old Day, that is *part* of the *Blindness* which is *happened to Israel*: If any others follow them, they are,

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so far at least, Blind too: They are in that respect *Jews* rather than Christians; and can no more be said to keep the Fourth Commandment by keeping the Saturday-Sabbath, than he that obeys an Intruder in opposition to the True Father can be said to keep the Fifth.

To our purpose then, and since, as hath already appear'd, the two general Duties requir'd in the Commandment, are *Sanctification* and *Rest*, we'll begin as the Commandment does, with the former, which includes all the positive Duties of our Lord's Day.

Now the Sanctification of a Day, as here understood, consists in the discharge of those several Offices and Duties, for which such Day is separated and design'd. And they are of two sorts, Publick and Private; Publick, such as are to be perform'd in publick religious Assemblies; Private, such as are to be perform'd out of them.

And to these we must speak severally, and

1st. To the former, which indeed are the principal Duties of the Day, and chiefly intended in the Commandment.

And in this, as in all such cases, we shall do well to see, and look for the old Paths, where the good way is, that we may walk therein, *Jer.* 6. 16.

And therefore we will enquire,

1. What was the Practice of the Primitive Church in their religious Assemblies, more particularly and especially on the Lord's Day.

2. How far we are oblig'd to the same?

1. We will enquire, what was the Practice of the Prim. Church, *&c.*

And

And thus much is evident from the New Testament, that the Holy Apostles, and their Adherents, did for some time even after the famous Descent of the Holy Ghost (from whence we are to date the Original of the Church as properly Christian) daily resort to the Temple at the set Hours of Prayer, *Act.* 2.46. and 3.1. having also their separate Assemblies for Offices more peculiarly Christian, *Act.* 2. 42, 46. and 4. 23, 24, *&c.* This, I I think, was their practice at *Jerusalem* so long as the Temple stood: In other places they frequented the Synagogues, and Proseuchas, after the manner of the *Jews* on the Sabbath, so long as they were permitted, or had hopes of prevailing with them, *Act.* 13. 14, 15. and 14. 1. and 16. 13. and 17. 1, 2. *

And as they attended at those places of Worship, so there is no doubt to be made but they joyn'd with the *Jews* in their ordinary Service, not Moral only, but Ceremonial.

* V. Dod. de jur. Laic. cap. 3. § 18.

As for the Ceremonial Services of those Places, their communicating in them does not affect us, who are not incorporated into the Jewish Nation, as they were: † And for that reason I shall pass them by.

† V. Dod. *Instrum. Music.* n. 1, 2, &c.

Nor shall I need to enlarge even on the Moral Services here administred, that being done to my hands by more learned Pens. However it may be worth our while to observe, that as they had the Old Scriptures ordinarily read, *Act.* 13. 15. 27. and 15. 21. *Luk.* 4. 16. And frequently expounded in their religious Assemblies, *Act.* 13. 14, 15, *&c.* *Luk.* 4. 15, 16, *&c.* *Neh.* 8. 8. So they had also Prayer administer'd in all its parts, Confession, Supplication, Praise and Thanksgiving;

ving, and all of them in set and prescrib'd Forms, as is sufficiently manifested by the Authors * cited in the Margin. And because any one that desires satisfaction in these points, may certainly find it as directed, it would be no great Presumption to take their Evidence for allow'd.

* Lightf. Hor. Heb. *in* Mat. 6. 9. Seld. Not. in Eutych. Du Pless. de Missâ Thornd. Rel Assem. c. 7.

But I stand in no need of it here, for what Reader is not, or may not easily be satisfied, that the Psalms of *David* were a considerable part of the Jewish Service? This is evident to the learned from the very Titles (the Old Hebrew Titles) of the Psalms themselves. And the same is evident to all from the following Texts, which not only speak of their being sung in the publick Assemblies of the *Jews*, but of their being sung with great Solemnity, with Musical Instruments of divers sorts, 1 *Chron.* 6. 31, 32. and 16. 7. 2 *Chron.* 5. 12, 13. and 29. 30. *Ezr.* 3. 10, 11.

And this use of the Psalms, which do plainly contain Forms of Supplication and Confession, as well as of Praise and Thanksgiving, I say, the constant undeniable use of those Psalms, if we had nothing else to alledge, were enough of itself to make good our Assertion, that the *Jews* had Prayer in all its parts or kinds administer'd in their religious Assemblies, and administer'd by set and prescrib'd Forms.

Having seen the holy Apostles and their Adherents in the Jewish Assemblies, let us now follow them to the Christian, where we must expect to see them varying in their practice according to the variation of Circumstances. So long as they frequented the Jewish Worship, that seems to have superseded any

any long ſervice of their own. However it's reaſonable to believe, that beſides the Inſtructions of the Apoſtles, they had the Lord's Prayer, and the Lord's Supper, together with a Hymn or Pſalm of Praiſe, whatever more. From *Act.* 2. 42, 46. it appears, that they had the Lord's Supper, call'd there, as elſewhere in Scripture, *Breaking of Bread.*

And as for the Lord's Prayer, our Lord himſelf, when he preſcrib'd it, commanded 'em to uſe it, *Luk.* 11. 2, 3. *&c.* and foraſmuch as they could not uſe it in the Aſſemblies of the *Jews*, it's the more reaſonable to believe that they us'd it in their own. And this is the more reaſonable ſtill, becauſe the words do run in the Plural Number throughout. *Our* * *Father* —— *give us* † —— and therefore ſeem primarily (tho' not only) intended for their religious Aſſemblies. Certain it is, that they had Prayers in them, *Act.* 2. 42. and whatever other Prayers they might have, it's by no means credible, that they would omit *that*, which was given them by their great Maſter, and given 'em as a Badge † of their Diſcipleſhip, *Luk.* 11. 1.

* Non dicimus Pater meus-- publica nobis eſt, & communis Oratio Cypr. de Orat. Domin.

† Lightf. *Vol.* 2. *p.* 128.

As for their ſinging of an Hymn, we find their praiſing God joyn'd with their breaking Bread, *Act.* 2. 46, 47. And that they prais'd God by ſinging of an Hymn may appear from the following Conſiderations.

1. Our Lord himſelf at the Inſtitution of the Euchariſt celebrated it with a Hymn, his Diſciples bearing a part with him, *Mat.* 26. 30. *Mar.* 14. 26. *And when they had ſung an Hymn* (or * Hymns) *they went out to the mount of Olives*, ſo both the Evangeliſts fairly intimating, that this ſinging of an Hymn was a

* ὑμνήσαντες.

thing usual on the like occasions: And this leads us on to a

2d. Consid. *viz.* that praising God by a stated Hymn was the constant practise of the *Jews* after their Paschal, and other Sacrifices, 1 *Chron.* 16. 4, 5, 6, 7, 40, 41, 42. † And this being of a Moral Nature, and of excellent use in the Service of God, well might our Lord adopt it into his New Institution, and well might his Disciples receive it as adopted by him: And that the rather, because their commemorative Eucharistical Sacrifice was substituted in the room of the Typical Sacrifices of the Law, the Death of Christ, which had been prefigur'd by the legal Sacrifices, being after its accomplishment uncapable of Prefiguration; yet still to be celebrated with an Eucharistical Sacrifice, and this Sacrifice to be celebrated as the former, with Hymns, or Psalms of Praise, those *Sacrifices* of *Thanksgiving*, as the Psalmist styles them, such as are certainly very suitable to the Eucharist (which has its very Name from Thanksgiving) and cannot be worthily, nor indeed congruously celebrated without it.

† Thornd. Rel. Ass. *lib.* 7.

Supposing then, that the Apostolical Church had the Eucharist always celebrated with a Hymn, as the manner of the *Jews* was on the like occasions; it may also be suppos'd, and suppos'd with very high Probability, that they celebrated it with a set and prepar'd Hymn, as the *Jews* were wont to celebrate their Typical Sacrifices, and for some time perhaps with the very same that was in use with the *Jews*. ||

|| DuPless. de miss. *p.* 1. *c.* 1. *p.* 4.

3. This certainly was the general practice of the Church in the Ages next to the Apostles,

ſtles, as the Apoſtolical Conſtitutions, and moſt ancient Liturgies now extant do witneſs, and not only Chriſtian but even Pagan Writers have obſerv'd: For beſide the ſcoffing Author of *Philopatris* in *Lucian*'s Works, * who ſpeaks of a religious Aſſembly (of Chriſtians no doubt) beginning their Prayer with the *Father* (the Lord's Prayer) and ending it with the Hymn of many Names, we have a more grave and ſerious, and withal more ancient Writer; I mean, *Pliny*, who in an Epiſtle to *Trajan* the Emperor, gives him this account of the Chriſtians Practice in their Aſſemblies, that † they were wont on a ſet Day (the Lord's Day no doubt) to meet together, and ſing alternately a Hymn to Chriſt as God, and bind themſelves by a Sacrament, not to ſteal, not to commit Adultery, *&c.*

* P. 128.

† Quòd eſſent ſoliti ſtato die ante lucem convenire carmenq; Chriſto quaſi Deo dicere, ſecum invicem, ſeq; ſacramento obſtringere, *&c. l.* x. *Ep.* 97. * Carmen dicere, v. *Comb. Schol. Hiſt. ch.* 1. *p.* 23. † Dodw. in Iren. Diſſ. 1. Sect. 5. 16.

Now from this general agreement in ſuch an Hymn (for he ſpeaks not of one, but many Congregations of Chriſtians, as many as his intelligence did reach to) and withal from their way of ſinging it by alternate Reſponſes we may reaſonably conclude it to have been a ſet Form of Words, if indeed the Phraſe, * he uſeth, do not import as much.

And this Method of ſinging being uſual and cuſtomary in the Reign of *Trajan*, not above two or three Years † after St. *John* the Apoſtle's Death, muſt have had its rice ſome conſiderable time ſooner, very probably in the Apoſtolical Age, nay, very probably in the Apoſtolical Synaxes; for we have no other account of its beginning, at leaſt one ſo probable as this; and it's ſcarce conceivable how it ſhould be ſo early introduc'd, and ſo

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generally receiv'd without Apostolical Authority; and if the Apostles introduc'd it; it's more than probable, they practis'd it themselves.

Certain it is, that St. *Paul* even *in prison praying sung an Hymn*, and sung it * in Consort with *Silas* his Fellow-labourer in the Gospel, *Acts* 16. 25. And if he wou'd not have had this a general practice; he would not surely have directed the Christians of *Ephesus*, and *Coloss* to the *singing of Psalms, and Hymns, and Spiritual Songs*, Eph. 5. 19. Col. 3. 16. not excepting any Divine, or even Human Compositures, much less any of those known undoubted Forms of Praise and Prayer, which make a part of the Holy Scriptures, and have been most in use † ever since.

* ψαλτηρίζοντες ὕμνον τῷ Θεῷ.

† Hamm. *Paraph. Psalm. Preface.*

It's true, he does not confine these exercises of Piety to the solemn Assemblies; but 'tis not to be doubted that he intends the publick Devotions in the first place, the mutual Instructions and Admonitions, there also by Him recommended, being most agreeable to Assemblies, and such kind of Assemblies.

But here I expect an Objection to this effect, that the Apostles and many other Christians in that Age had the Prophetick Spirit, and particularly the gift of Inspir'd Prayers, that as many as had this gift were oblig'd to exercise it, and, if they did exercise it, as oblig'd, and as we find they did in the Church of *Corinth*; there was no necessity, and no room for the publick use of any Forms of Praise or Prayer.

Now in answer hereunto I have several things to offer.

1. That, as all Christians even of that Age were

were not Prophets, 1 *Cor.* 12. 29. and 14. 1. so every Christian Prophet had not all the Prophetick Gifts, but some one, some another, † 1 *Cor.* 12. 8, 10. and 14. 26. And for those that had any particular Gift, they were not under the actual influence of the Spirit for the exercise of it at all times, and are therefore, it seems, directed to Prayer, and to diligence in reading, meditation, and such like means, as the Hebrew Prophets, and Prophets Sons had commonly made use of in their several Schools or Colleges for the attainment, or resuscitation of those gifts, 1 *Cor.* 14. 13. 1 *Tim.* 4. 13, 15, 16. 2 *Tim.* 1. 6. and 2. 15.*

† Vid. Hicks's *Spirit of Enthusiasm exercis'd.*

† V. Smith *of Prophes.* ch. 9.

2. I observe, that no Spiritual Gift was to be exercis'd in the publick Assemblies without regard to common Edification, which was the great and primary End, for which those Gifts were design'd, 1 *Cor.* 12. 7. and 14. 3, 4, 5, 12, 26. *Eph.* 4. 11, 12. and if some of the *Corinthian* Prophets did, as is here intimated, or suppos'd, deliver their inspir'd Psalms before the Congregation in a Tongue unknown, and without an Interpreter; their procedure was irregular and unwarrantable, contrary to the express order of the Apostle, and to the main drift, and tenor of this 14th Chapter.

3. I observe, that the Jewish Church had its Prophets to † direct and provide for the publick Devotions; and yet was its ordinary standing service perform'd, as we have seen, by set, and stated Forms. Indeed it was by the help and direction of the Holy Spirit that they compos'd Forms for the Religious Assemblies. This is certainly true of the Book of Psalms compos'd by King *David*, and other Persons divinely inspir'd, 2 *Sam.* 23. 1, 2, 3.

† Smith of *Prophes.* c. 7. Thornd. Rel. Ass. c. 2.

Act.

Act. 4. 25. 2 *Tim.* 3. 16. 2 *Pet.* 1. 20, 21. And design'd for the use of the publick Assemblies, as is shewn above. So far was the use of Forms from being inconsistent with, or superseded by, the use of their Gifts; so far are we from a necessity of believing any such inconsistency, or *supersedeas* with respect to the Apostolical Assemblies.

If it be said, that the Apostles, and many others of that Age had the Spirit of Prophesy in a more plentiful measure than the Old Prophets attain'd to. Why, then say I, they were so much the better qualified for the several Offices of Prophets: and since it was one considerable Office of the Jewish Prophets to supply their Assemblies with Forms of Devotion, and suit them to Times and Occasions; what should hinder us to believe, that these greater Prophets were at least as careful to supply the Christian Assemblies in the same manner? Not any inconsistency of Forms with the use of their Gifts; for this appears to have been the most generally advantageous way of exercising their Gifts. Not any unlawfulness or inexpediency of Forms; for of these they had sufficiently shewed their approbation by their joyning in the use of them with the Jewish Assemblies. Not any contrariety or unsuitableness to the design of the Gospel; for as Prayers and Praises are Natural and Eternal Duties, so the manner of performing them by Forms was common to the G*entiles* with the *Jews*, and therefore could be no part of that Partition-Wall, which had separated the one from the other, and was for that reason only to be broken down.

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It must indeed be confest, that upon some extraordinary Emergencies, the Holy Spirit seems to have exerted it self in an extraordinary way, I mean, in extemporary Orisons, suggested at the very time of their Ministration. Nor is it at all improbable, that some Parts, even of the ordinary Service, were sometimes administred by immediate Inspiration. But neither is it improbable, on the other hand, that some other Parts of that Service were constantly administred by Forms. Indeed it was but necessary, that all those Psalms, Hymns, and Prayers, wherein the whole Congregation was to bear a part by alternate Responses, should be known before-hand to the several Members, and so become Forms, if they were not such before.

And that, *de facto*, all the Apostolical Christians did bear such a part in their Psalmody, if it hath not sufficiently appear'd already, may be evidenc'd yet farther from several Passages in the Revelations, 4. 8, 9, *&c.* 5. 8, 9, *&c.* 7. 9, 10, *&c.* 19. 1, 2, *&c.* where in allusion to the practice of the Apostolical Church, * we have the Church Triumphant represented as singing God's Praises, and singing 'em alternately, all the Blessed Company having their parts, or turns in that truly Heavenly Exercise.

* Dodw. *Instr. Mus.* n. 27.

And now if the first Christian Congregations did all, as here represented, joyn vocally in singing of God's Praises; why should any Man think, that they might not, yea, or did not joyn their Voices in some of the Prayers also? I am sure, St. *Paul* speaks even of Women's *praying* and *prophesying*, and speaks of 'em as usages well known, and well approv'd in the

Christian Assemblies, 1 *Cor.* 11. 5. whilst he freely taxes some of the *Corinthian* Women (Propheteſſes perhaps, who fancied themselves more privileg'd than the rest) with indecency of behaviour in appearing so publickly with their Heads uncover'd, contrary * to the Rules of both the Synagogue and the Church, and even of civiliz'd Gentilism it self. Well, but how did the Women pray and prophesy in the Assemblies with allowance? Not as Teachers, or Guides of the publick Devotions, however gifted they might be; for that were to assume Authority over the Men, and is therefore forbidden 'em by this very Apostle, 1 *Cor.* 14. 34. 1 *Tim.* 2. 11, 12. But as they pray'd, so they *sung Psalms* in consort with the rest of the Congregation; for to this Sense is the Word *Prophesying* * frequently us'd in Scripture, nor can it fairly admit of any other in this place. And since they had an equal interest in Prayer and prophesying, as they are here understood, and joyn'd together; why should not their Prayers be supposed as vocal as their Praises? Indeed the Affinity is so near, and the Intermixture so common, that whatever reason or argument is brought to prove the lawfulness, expediency, or necessity of vocal Praises, will prove the same of vocal Prayers also; so that they who do willingly acknowledge the general use of the one, cannot in reason, cannot consistently with themselves, deny the use of the other, in the Apostolical Assemblies.

* Ham. *Annot.* 1. Cor. 11. *n. d.*

* *v.* Ham. Luk. 1. *note n.* Thornd. *Rel. Ass.* c. 5.

As for the several kinds of Forms us'd in those Assemblies; I will suppose my Reader by this time satisfied, that the Apostolical Christians rejected no known Compositures of any true Prophets,

Prophets, whether Old or New, fit for their purpose.

Whether they us'd any Human uninspir'd Compositures also, may indeed be a Question; tho' such a Question, as however determin'd, can have no ill Aspect on the general use of such Compositures in the succeeding Ages; for if these were sometimes us'd in that Age of Inspirations, (as for any thing that appears, they were) the reason and necessity of using 'em became much greater, when those Inspirations fail'd. If they were not then us'd; 'twas not out of any opinion of unlawfulness, but because all the Christian Congregations were at that time sufficiently furnish'd with Divine Compositures of all sorts, or with spiritual Gifts to supply any Defects; which, how good a reason soever it might be then, could be no good reason afterwards, when the inspir'd Compositures were many of them lost with those Gifts, many of them alter'd, or undistinguishable from the pious Compositions of Persons uninspir'd. In such case certainly it was enough with the Psalms and Hymns of both the Testaments, to offer up such Forms of Praise and Prayers as were agreeable to God's Word, or revealed Will, whether they had, or had not, been dictated by the Divine Spirit.

I have been the longer on this Argument, because the evil Spirit of Division, which most of all maligns the best Constitutions, has been, and still is, very busy in opposing our excellent Liturgy; and the most plausible Pretence for such opposition, is the supposed Practice of this Apostolical Church. And if I have, as I think I have abundantly, prov'd the Apostoli-

cal use of Forms in both the Jewish and Christian Assemblies; it will follow unavoidably, that those who reject and condemn all Forms of Devotion publick and private, merely because they are Forms, can have no good ground or Warrant from the Apostolical practice for their own: And if they have no such Warrant from the practice of the Apostles, we may easily believe, that neither have they any from any Precept, Rule, or Declaration of theirs.

But for this, and other cases of Liturgick Forms, I refer the unsatisfied to some * Writers of our own, who have handled 'em professly, solidly, and clearly.

* *Scot's* Cases of Forms. *Falkn.* Vind. Liturgy.

Having attended the Apostolical Christians at their select Assemblies, and seen how they were employ'd in them, whilst they continued in one Body with the unbelieving *Jews*; we will now take a view of them in their State of Separation from the Synagogue. And tho' we have no particular Account in Scripture, no certain Account in Antiquity, of the several Religious Services perform'd in any one Assembly of that Age, yet we have enough to satisfie us, that what was lost by their secession from the *Jewish* Assemblies was made up in their own. Without all peradventure, the Holy Spirit was not wanting in any thing requisite for the then State of the Church. From the Acts of the Apostles, and the Epistles of St. *Paul*, it appears, that the Christian Assemblies of that Age were very plentifully provided of Prophets; that these Prophets had the administration of the publick Offices, and were oblig'd to exercise their Gifts for the common Edification of the Body, and that for this purpose they had

had Psalms, Prayers, Doctrines, Revelations, *&c.* And if some of them were irregular in the administration; those very Irregularities do speak the abundance of Helps, and Provisions for their public Assemblies. And tho' such was the State of the Church in that juncture, and such the multiplied avocations of the Apostles, that those Disorders could not presently be redrest; yet redrest they were in the Apostles Time, and by the Apostles themselves, and the Churches generally settled according to their Mind and Order. And as the Churches were settled, so were the Church-Assemblies with the holy Offices of the same. For the Apostolical *Clement* is a clear, unexceptionable Witness of the one, and the other. Indeed it was the chief design of his first and unquestionable Epistle to the *Corinthians*, to assert the Rights of the Ecclesiastical Rulers and Officers set over them, and persuade the Laity, however gifted, to submit to their Government and Ministry, as being of Apostolical Institution, and consequently Divine. And as we learn from the said Epistle, what kind of Officers they were, *viz.* Bishops, Priests, and Deacons, whom, in allusion to the *Jewish* Priesthood, to which they correspond, he sometimes calls the High-Priest, Priests and Levites; so we thence also learn, that these Officers had certain Liturgies, or publick Ministeries, such as they were oblig'd to perform, and a prescrib'd * Rule of Liturgy, which none of them might transgress or vary from; a Rule, that assign'd to every of them in their respective Stations, distinct and proper Offices, to the Laity one sort, to the Levites, that is, Deacons, another,

* Τὸν ὡρισμένον τῆς λειτουργίας κανόνα. *Clem.* Ep. Cor. *n.* 40, 41, 42, 43 to 44.

to the Priests another, and to the High-Priest, or Bishop, the supreme, and highest of all; for it was one part of the Bishop's Office to appoint, and regulate the several Offices of the rest, and see that they were duly executed; and from thence had he his Titles of *Bishop*, * *Act.* 20. 28. and *Steward of God*, *Tit.* 1. 7. And this is so true, that without his Order, or Permission, nothing was to be done in the publick Assemblies, even by the Priests or Deacons, much less by Laicks, who were all, not excepting the Prophets of that Rank, subjected to the Clergy, especially to the Apostles, and their Successors, the Bishops. † And if the Prophets themselves were guilty of Irregularities as well as others, surely it was but fit and necessary, that they, as well as others, should be brought into Order, and therefore made subject to ordinary standing Governors, such as in the absence of the Apostles, and especially after their decease, should supply their Place, and therefore be invested with their Authority, with all the Authority that is ordinarily necessary and sufficient for the Government of the Church, and the securing of its Peace, Unity and Order. Nor was it to be fear'd, that the Edification of Church-Assemblies would be obstructed or abated by the silencing of such Prophets: For (beside that the Edification of any Church mainly lies in the settled Peace and Unity * of its Members, *Ephes.* 4. 16. *Rom.* 14. 19.) the Governours of the Churches set up by the Apostles, had their Instructions from them together with their Office; and not only so, but were divinely inspir'd themselves; and even the inferiour Officers had their share of those prophetick

* ἐπισκοπὴ & ἐπισκοπεῖν inde *Episcopus*, Lat. *Biscop*, Sax. *Bishop*, Engl.

† Ignat. *Ep. ad* Smyrn. *n.* 8. & *alib. passim.*

* Kettlewel *Serm. of Edification.*

tick Gifts, which qualified them for the due performance of such publick Ministrations, as did then require such Gifts. Of this I make no doubt, because I find the Holy Ghost interested in the Designation and Constitution of them, *Act.* 6. 3, 5. and 14 23. 1 *Tim.* 1.18. and by the accounts of both the *Clements*, * all that were then to be ordain'd seem to have been first *prov'd*, and *mark'd out by the Spirit*, and after such Tryal and Signification ordain'd to such Offices, as the Holy Ghost had design'd and fitted them for: And if they had such Gifts before they were admitted into the sacred Function; their Ordination did not lessen, but increase 'em rather; for as they were *prov'd by the Spirit*, i. e. by the Gift of discerning Spirits, and *mark'd out for their several Offices by the Spirit*, i. e. by the Gifts visible in the Persons design'd and signified by the Spirit; so they seem generally to have had an after-ratification of the Spirit with, and by the accession of new Gifts on the imposition of Hands, (joyn'd with Prayer and Fasting, *Act.* 6. 6. and 13. 2, 3.) as in the case of *Timothy* we find it was, 1 *Tim.* 4. 14. 2 *Tim.* 1. 6.

* Clem. Rom. *Ep.* Cor. *n.* 42. Clem. Alex. Τίς ὁ πλούσιος.

Indeed, when I consider these things, together with God's usual Care of his Church, I am induc'd to believe, that these ordinary standing Officers had, next to the Apostles, and Apostolical Persons employ'd in the first plantation of Churches, the most considerable Share of the Prophetick Spirit, especially of such Gifts of that Spirit as were of greatest use, and tended most to the Edification of their respective Congregations, whilst other spiritual Gifts seem to have been communicated indifferently

to all Ranks of Christians, and as is usual in such cases, the most factious and disorderly Brethren, who studied their own Applause more than the Benefit of others, made the greatest noise and flourish with them.

But how ordinary or common soever any of these Gifts might be in that Age of Miracles, it's plain, they were very liable to be abused; and it's also plain, that the holy Apostles, who very well knew the Wants and Necessities of the Church, did for the rectifying of Abuses, and the due Administration of publick Offices, establish an ordinary standing Ministry, and that this Ministry on its first Establishment, had a certain settled Method or Order of publick Services at least.

Whether, and how far their Services themselves were then determin'd, is indeed more questionable, tho' I see no reason to doubt, that the most necessary and essential Parts of them were fixt and settled even then. And, I think, it will presently appear, if it doth not already, that they had in all the settled Churches *prescrib'd standing Forms* of Praise and Prayer, and probably also *certain prescrib'd Portions* of Scripture, which they were to administer in their several Congregations.

As for the former of these. If the Apostolical Christians, notwithstanding all their spiritual Gifts, joyn'd with the *Jewish* Church in prescrib'd Forms of Liturgy, and were never without some such Forms in their select Assemblies; if, as they withdrew from the *Jewish* Worship, they were oblig'd to the enlarging and establishing of their own; if the Christian Churches were generally settled by the Apo-

stles,

ſtles, under ordinary ſtanding Officers, and theſe Officers had the charge of their ſeveral Congregations with a preſcrib'd Rule of Miniſtration, from which none of them might ſwerve or vary, at leaſt without the Order or Allowance of the Supreme; all which have already appeared: It is highly reaſonable to believe, that that Rule of Miniſtration extended to the Preſcription and Eſtabliſhment of Liturgick Forms of Devotion in the ſeveral Churches.

And this will appear yet more reaſonable, if we conſider the whole Paſſage of the forecited Apoſtolical Author, where he ſpeaks of that Rule. For having told the *Corinthians* juſt before, that all the Members of the Chriſtian Aſſemblies had their proper Services and Places by the Lord's Appointment, the ſeveral Ranks of Clergy theirs, the Laity theirs, † *Let every one of you,* ſays he, *in his proper Station bleſs* (or give thanks to) *God,* **with all good Conſcience, and Decorum, not tranſgreſſing the preſcrib'd Rule of his Miniſtration.*

† Clem. *Ep.* Cor. *n.* 40, 41.

* ἐυχαειστέω τῷ θεῷ, *inde* ἐυχαειστία *Euchariſtia,* Lat. *Euchariſt,* Engl.

Where, by bleſſing God, we muſt, I think, underſtand the ſame that St. *Paul* doth in the 1 *Cor.* 14. 16. ‖ that is, the celebrating the Euchariſt, wherein, as *Juſtin Martyr,* and other of the Ancients have obſerv'd, the People's part was only to anſwer *Amen,* after that the Preſident, *i. e.* the Biſhop, or chief Officer then preſent had perform'd his part. And whereas St. *Paul* writing to the *Corinthians,* probably * before the ſettlement of their Church, reproves 'em for this their bleſſing of God, or performing the Euchariſtical Offices in an unknown Tongue, St. *Clement* proceeds farther, even to the warning all Laicks, as well Pro-

‖ *v.* Ham. *Annot. in loc.* Thorn. *Rel. Aſſ.* c. x. p. 350. Ed. 2.

* Dodw. *de jur. Laic.* cap. iii. §. 21.

phets,

phets, as others, against the performance of any Offices, properly Sacerdotal, in any Tongue, or any way, and all on this ground, or consideration, that they had now an ordinary standing Ministry set apart for the performance of them, and a prescrib'd Rule of Liturgy, from which, neither the Clergy nor Laity might vary.

And, indeed, the chief End or Design of a publick Ministry being the publick Worship and Service of God; it seems natural to conclude, that such a fixt and standing Ministry was design'd for a more regular, fixt and standing Worship: And then there is little reason to doubt, but that those wise Master-Builders, who were so careful to establish the one, would not, did not fail to establish the other. And to this is agreeable that Scripture account we have of these matters; for the holy Apostles, as we read *Acts* 14. 21, 22, 23. 1 *Cor.* 11. 34. went about ordaining Officers in the Churches they had planted, and where they could not stay themselves, deputed others *to set in order the things that were wanting*, Tit. 1. 5. and among the things that were so order'd, *Beza*, a Man of Learning, and of no small account with the Adversaries of Forms, reckons, Place, Time, and Forms of Prayers; and which many of those Adversaries may be ignorant of, neither he, nor his Friend *Calvin*, nor any of the first Reformers did esteem their Churches completely settled without the Settlement of such Forms after the Apostles Example.

*Beza *Not. Min. in* 1 Cor. 11. 34.

And, indeed, supposing, as we now may, a fixt and standing Worship settled by the Apostles, we must also suppose a Settlement of fixt and standing

ſtanding Forms of Worſhip: For beſide that a bare Method or Order of publick Worſhip would have left the Worſhip it ſelf unfixt and unſettled; there was as much reaſon then for the preſcribing and ſettling of Liturgick Forms in the Chriſtian Aſſemblies, as there had been in the *Jewiſh*, an ordinary ſtanding Miniſtry being eſtabliſh'd in the ſeveral Churches, and the Prophets reſtrain'd from their former Liberties, and none of them to officiate merely as Prophets, but as ordain'd Miniſters. And all this was the more fit and requiſite to be done by the Apoſtles, becauſe they were to provide for all Ages of the Church, and therefore to eſtabliſh ſuch Rules and Orders, as the Neceſſities of the Church ſhould require, when the extraordinary Inſpirations were wholly ceas'd. And accordingly do we find the Churches next to the Apoſtolical, univerſally * agreed in the uſe of Liturgick Forms, at leaſt as far as we have any notices of their Practice. Some ſuch Liturgies of theirs are at this Day extant, interpolated indeed, but for the main Frame of them, unqueſtionably Primitive, if not Apoſtolical, ſuch as that (for inſtance) which we find in the Conſtitutions ſtyl'd Apoſtolical, wherein there are plain footſteps of the Primitive Devotion.

* Comb. *Schol. Hiſt.*

And how ſhould the uſe of ſuch Liturgies ſo early, and ſo univerſally obtain, if it had not been deriv'd from the Apoſtolical Churches? When the Apoſtles were all deceas'd, there was no ſingle Perſon veſted, or believ'd to be veſted, with an univerſal Authority to oblige all Churches. The Papal Pretenſions, and Pretences were of a much later date: Nor

was

was there any General Council for Two hundred Years after; so that it seems necessary, that the universal Primitive Reception of Liturgick Forms be resolv'd into Apostolical Practice and Authority, it being morally impossible, that so many Churches independent on each other, should so soon after the Apostles decease, be agreed in this way of Worship, if they had not been agreed in it before. And then as the Apostles Practice is involv'd in that of the Apostolical Churches, so their Authority is involv'd in their Practice. And if we had no Rules or Prescriptions of theirs in Scripture, relating to such Practice, we have however sufficient reason to believe, that they were not wanting in that necessary Part of their Office; for it is not to be doubted but they gave many more, and more particular Rules of Discipline and Practice than are recorded in the New Testament, it being necessary that many such Rules should be given by them, but nowise necessary they should be all recorded, being they appear'd sufficiently in and by the universal Practice of the Church before the Books of the New Testament were written, and might sufficiently appear afterwards by the like visible notorious Practice.

But indeed we have such a Rule, Prescription, or Order for our purpose; for St. *Paul* having but a little before constituted *Timothy* Bishop of *Ephesus*, 1 *Tim.* 1. 4. and committed to him the care of all the Churches within that Province, exhorts, that *first of all Supplications, Prayers, Intercessions, and giving of Thanks be made for all Men*, 1 Tim. 2. 1, 2. Words that comprehend all the Parts of Prayer, and must be

be here underſtood of publick Prayer, which *Timothy*, as the ordinary ſtanding Governour of thoſe Churches was eſpecially to ſee to. But what effectual Care could he take for the due obſervance of this Order, or how could he be reaſonably aſſur'd that his Care would be effectual, if the Officers or Miniſters of every Congregation had been left at liberty to pray as they pleas'd? He could not poſſibly be preſent himſelf in all the Aſſemblies under his Juriſdiction; and it was found by experience, that even Prophets themſelves might be very irregular in their Miniſtrations; ſo that the due obſervance of this, and other Orders relating thereunto could be no other way ſecur'd than by a fixt and ſtanding Form of Liturgy, which all were oblig'd to uſe within ſuch a Precinct. And ſince the reaſon and neceſſity of ſuch Liturgies was the ſame in all the Apoſtolical Churches, and the Apoſtles, and Apoſtolical Perſons, were all guided by the ſame infallible Spirit; it is paſt doubt with me, that when they eſtabliſh'd ordinary ſtanding Governours in the ſeveral Churches, they gave this or the like Order for the eſtabliſhing a fixt and ſtanding Worſhip in the ſame, agreeing in their general Rules of Miniſtration, as they did in their Practice.

Nor is it to be doubted, but that ſufficient Care was taken, and neceſſary Orders given for the reading of the Holy Scriptures in the Apoſtolical Aſſemblies. We have ſhewn above, that the *Jewiſh* Aſſemblies had the Scriptures ordinarily read in them, and ſhall now add what we learn from the *Jews* themſelves, that they had certain Portions of them preſcrib'd

scrib'd for every Week, or weekly *Sabbath* in the Year, ‖ one Lesson out of the Law of *Moses*, another out of the Prophets.

‖ *v.* Buxt. *Synag. Jud. c.* 9.

And forasmuch as the Righteousness of Christians was to exceed the Righteousness of the *Jews*; it might well be expected, that their spiritual Helps and Advantages should proportionably exceed theirs also. Accordingly do we find among other Advantages, the New Testament superadded to the Old, and both the one and the other design'd for the use and benefit of the Christian Church. St. *Paul* commends *Timothy*, in that *from a Child he had known the Holy Scriptures of the Old* Testament, the only Scriptures then extant, and tells him withal, *that they were able to make him wise unto Salvation, thro' Faith which is in Christ Jesus*, i. e. as seconded and illustrated by the Gospel, or Law of Faith, being *profitable for Doctrine, for Reproof, for Correction*, (or Reformation of Manners) *for Instruction in Righteousness, that the Man of God*, or Preacher of the Gospel, such as *Timothy* was, *might be throughly furnish'd unto every good work*, belonging to his Office, 2 *Tim.* 3. 15, 16, 17. If the Holy Scriptures are profitable for all these purposes of Religion; the publick Reading and Expounding of them must needs be of excellent use and advantage to the Christian Church. Nor ought we to think, that the Holy Apostles, of all Men would have suffer'd either of these *Lights* to lie *hid under a bushel*, which were rather to be *put on a Candlestick*, that *they might give light to all that were in the House*, I mean to be publickly read and expounded for the Edification of their Religious Assemblies, according to the

the old, laudable, approv'd Custom of the *Jewish* Church.

Indeed, (not to insist upon St. *Peter*'s Order for the publick reading of St. *Mark*'s Gospel, which yet is related by *Eusebius* * from *Clemens Alexandrinus*) there are Apostolical Orders in the Scriptures themselves for the like practice: Such is that of St. *Paul* to the *Colossians*, *When this Epistle is read among you, cause that it be read also in the Church of the* Laodiceans, *and that ye likewise read that from* Laodicea, *Col.* 4. 16. Such another, but more solemn Charge is that of the same Apostle to the *Thessalonians*, *I charge* (or rather adjure) *you by the Lord, that this Epistle be read unto all the Holy Brethren*, i. e. to the whole Church of *Thessalonica*, 1 *Thess.* 5. 27. which without all peradventure is to be understood of a publick reading; for who but the publick Officers of the Church should read it unto all? And how should they read it unto all, but as they were all assembled for such holy purposes?

Now if these Epistles were read in the Christian Assemblies of that Age, and read by Apostolical Appointment, we may well suppose, that as there was the same Reason, so there was the same Care taken for the reading of the other Scriptures: And this we may the rather do, because we find the same Apostle requiring *Timothy*, a publick Officer and Bishop of the Church, to *give attendance*, as *to Exhortation, and Doctrine*, so *to Reading*, 1 Tim. 4. 13. that is, to the publick † reading of the Scriptures, it being ever esteem'd a part of the Episcopal Office to take care, and see that the Scriptures were duly

* *Eccl. Hist.* l. 2. c. 15.

† πρόσεχε τῇ ἀναγνώσει, *whence the publick Reader is in the Apostol. Constit. and other Writings of those Ages styl'd* ὁ ἀναγνώστης.

duly read and expounded in the several Congregations belonging to such a Precinct or Diocess. And it seems very probable, that the Holy Spirit usually took occasion from the Scriptures so read, to inspire some of the publick Officers with the Gift of expounding and applying them, as the Virgin, *Tertullian* ‖ speaks of, had the matter of her Visions or Revelations ministred to her from the Scriptures, Psalms and Prayers publickly administred.

‖ *Jam verò prout Scripturæ leguntur, aut Psalmi canuntur, aut Adlocutiones proferuntur, aut Petitiones delegantur, ita inde materiæ visionibus subministrantur.* Tert. *de Animâ.* c. 9.

Indeed the Books of the New Testament were not all written till the latter end of the Apostolical Age; and when they were all written, they could not presently be convey'd to all the Churches; and till they were all convey'd to the several Churches, the publick Lessons could not be so fixt and settled as they have been since. But if the Apostolical Churches had such Lessons read in their Assemblies, and read by Apostolical Order, as already hath appear'd; and if the succeeding Churches follow'd that their Example, as will appear presently; we have abundantly enough, not to warrant only, but to recommend the settling of such Lessons by a fixt and standing Kalendar, being the observance of the said Apostolical Order is thereby best secur'd, and the Edification of Church-Assemblies best provided for.

Now that the Churches next to the Apostolical had such Lessons read, and read ordinarily in their Religious Assemblies, is so plain from the Writers of those Ages, that it is not that I know, denied by any: And therefore out of a cloud of Witnesses I shall only

only take Two, namely, *Justin* the *Martyr*, and *Tertullian*; one for the practice of the second Century, the other of the third. And I the rather pitch upon these, because they have given us a summary View of the whole Service, as it was then ordinarily perform'd in their Assemblies, what is wanting in the one being supplied by the other; and it may be convenient here to present you with it all-together.

St. *Justin*'s Testimony we have already made use of for their assembling on the *Lord's Day*, and shall now go on with him to the Duties that employ'd them when assembled.

On the Day call'd Sunday *is held an Assembly; and the Records of the Apostles, and Writings of the Prophets are read as far as is requisite. Then the Reader having done, the President (or chief Officer of the Assembly) in a Speech, or Sermon, instructs or exhorts to the imitation of those good things. Then standing up together, we send up our Prayers unto the Lord, which being ended, there is deliver'd to every one of us Bread and Wine. After this, the President offers up our Prayers and Thanksgiving with all possible Fervency to God, and all the People say* Amen. *Those of the richer Sort, every Man according as he is dispos'd in his Heart, contributing something to the relief of the poorer Brethren, which is afterwards dispos'd among them by the President.*

So far our Venerable Martyr. *

* Just. M. *Apol.* 2 *sub finem.*

And all that his Account may seem defective in, is the singing of Psalms and Hymns; but that is implied in the Prayers he speaks of, and being well known to the Heathen World, for whose satisfaction his Apology was design'd, might well be slipt over without particular notice, as it is likewise by *Tertullian* in his Apology, who yet takes notice of it elsewhere, and particularly in the last cited Passage of his, which would therefore be here remember'd, and taken in as a Supplement to the following Account.

* Tert. *Apol.* c. 39.

We come together unto God, says he, * *that being banded as it were into an Army, we may besiege him with our Prayers: a violence highly acceptable to him. We come together to the Recital of the Divine Scrittures, whether the condition of the present Times do oblige to forewarn, or else to look back; for certainly with these Holy Words we nourish our Faith, we raise our Hope, and settle our Confidence, and by these Inculcations are the better establish'd in our Obedience to the Divine Commands.*

They that desire a larger, and more particular Account of these Matters, as also of the devout reverent Behaviour of the Christians of those Times in their Assemblies, may be satisfied by others. ‖

‖ Cave's *Prim. Christ.* pt. 1. ch. 9. Thornd. *Rel. Ass.*

But I could hardly satisfie my self, did I not observe the mighty regard they generally, and justly paid to the Holy Sacrament of the Lord's-Supper: This, as we have now seen in *Justin* M. was a Part of their ordinary Sunday-Service. It was indeed the principal

principal and moſt ſolemn Part of it, and was ſo accounted by them. And as far as appears, the Chriſtian Churches were univerſally agreed in the Celebration of it every *Lord's Day*, as they were in their aſſembling upon that Day. Nay, ſeveral of them in conformity to the Practice of the Apoſtolical Church at *Jeruſalem*, aſſembled every Day for this *breaking of Bread and Prayers*, and this Cuſtom was kept up, eſpecially in the *Weſtern* Churches, a conſiderable * time. And in moſt others, the Euchariſt was celebrated every *Saturday* and *Sunday*, as we learn from † *Socrates Scholaſticus*; in ſome on *Wedneſdays* alſo, and *Fridays*, and all the ſolemn Feſtivals, as appears from St. *Baſil's* ‖ Epiſtle to *Cæſaria*. And how often ſoever it was then celebrated, they that refus'd it without good cauſe, were adjudg'd unworthy of it, and liable to Excommunication: For thus ſaith the 9th Apoſtolical Canon, *All the Faithful, or Chriſtians, that come to Church, and hear the Scriptures, but ſtay not for the Holy Communion, and the Prayers belonging to it, ought to be excommunicated, as they that bring Confuſion into the Church.*

* Cave's *Prim. Chriſt.* pt. I. c. 11.
† *Eccl. Hiſt.* l. 5. c. 22.
‖ Baſ. *Ep.* 289.

And to much the ſame purpoſe ſpeaks the Council of *Antioch* in their 2d Canon, adding, (what is declar'd, or ſuppos'd in all ſuch Cenſures) that they ſhall not be receiv'd again, till they have confeſt their Fault, and ſhew'd the Fruits of their Repentance.

And whereas ſome were deterr'd from the Holy Communion by the Judgments, which not infrequently attended thoſe that had receiv'd unworthily, as in the Caſe of

the *Corinthians*, 1 *Cor.* 11. 29, 30. there were in * Cypr. *de Lapsis.* * St. *Cyprian*'s time many visible Judgments on unworthy Refusers also. And if there were not many such Instances of God's Judgments before his time, we may easily guess at the reason, namely this, that there were not many such Refusers.

I wish I could say the same of later Ages. But alas! it is too too notorious, that the Primitive Zeal and Piety cool'd, and wore off by degrees; and as these abated, the *Lord's Supper* became more and more neglected, till at length the then Governours of the Church saw it necessary to oblige all their People respectively to the Celebration of it at certain fixt Times of the Year, especially at the three great Festivals of *Christmas*, *Easter*, and *Whitsuntide*. Not that any good Governours were, or could be, satisfied with so few Communions, or such a low measure of Devotion, as shou'd make 'em so few: For more than this has been ever expected of the pious and regular Sons of the Church, and more would, and in reason might be expected of the Generality of the rest, if they could be once brought to communicate so generally, and so worthily, as they should at those solemn Times.

By a preparatory Search and Examination of their spiritual State, would appear the necessity of Repentance in order to their Pardon and Acceptation; the necessity of a Saviour, or Redeemer, to make their Repentance available; the necessity of an Union with their Saviour, for the participation

tion of his Vital Influences, and other inestimable Benefits of his Death; and the necessity of this Federal Feast, which is the only instituted Means of renewing that Union. And forasmuch as by a due Examination of themselves they could not but be sensible of their frequent Violations of the Gospel-Covenant; it might reasonably be hop'd, and expected, they would be also sensible of the necessity of a frequent renewal of it, and consequently of a frequent participation of the Body and Blood of our Lord, in the way and manner prescrib'd by our Lord himself.

On these, and the like Considerations hath our Holy Mother, the Church of *England*, order'd, † *That every Parishioner shall communicate at the least three times in the Year*, plainly intimating, that she not only approves, but expects more frequent Communions of her devout and genuine Sons. But this is yet more plainly intimated by her in her Catechism, where all her Sons and Daughters too are taught, if all would learn, *that the Sacrament of the Lord's Supper is ordain'd for the continual remembrance of the Sacrifice of the Death of Christ*, i. e. for the constant remembrance thereof at set Times frequently returning. Agreeably whereunto she has provided us with a standing Ministry, and that Ministry with a standing Office of Communion, and a very affecting Exhortation to the reception of it, to be read in her Assemblies, as often as the People's backwardness shall make it needful: and not only so, but she hath appointed the Communion-Office to be us'd all the

† *Rubric after Comun. Offic.*

Sundays, and other *Holy-Days* in the Year, and us'd at the Communion-Table, to the end that the whole Congregation may be minded of the Duty of communicating, and the Person that officiates may be ready to administer the Holy Sacrament to all that are religiously dispos'd, and prepar'd for it. And when she requires, * *That in Cathedral, and Collegiate Churches and Colleges, where there are many Priests and Deacons, they shall all, without a reasonable Cause to the contrary, receive the Communion every* Sunday *at the least*; She plainly shews, how much it is her desire, that all her Priests and People would be as devout and constant Communicants, as some of them are, *i. e.* that in conformity to Scripture-Precedents, and the general Practice of the Primitive Church, they would communicate every *Lord's Day*. And if her Rubric doth suppose less frequent Communions in some, or most of her Assemblies, it supposes them only, as it supposes Sin and Wickedness, Indevotion, and a careless Indifferency in Religious Matters, which no one can think she approves or allows; and at the same time, it supposes more frequent Communions in other of her Assemblies; and the more frequent they are in any of them, the more agreeable they are to her Mind. And could she but see the Primitive Piety and Unity revive, she would quickly restore the Primitive Discipline and Practice too: God grant that she may. In the mean time, the general Decay of Piety, together with a Superfetation of Schismaticks, and other Offenders, tho'

* *Rubric ibid.*

tho' they justify the present Constitution of our Church, yet they do not, cannot justify the general Neglect (not to say Contempt) of our Lord, and his excellent Institution. However we break his Laws, or turn our Backs upon his Ordinances, we cannot make them null and void, or dissolve the Obligation of them; as long as the Reasons of them hold, so long they must and will oblige us, whether we will or no. And certainly the good old Reasons for frequent, or rather constant Communions, are as strong and forcible now as ever: For we have the same Lord and Saviour that the first Christians had; the same need of an interest in his meritorious Death, and therefore the same need of this Memorial Feast, which was instituted for the solemn Remembrance of his Death, and for the Renewal and Ratification of the New Covenant founded therein. And as we have the same need of this Memorial of his redeeming Love, so we have the same Inducements and Obligations of Interest, Gratitude and Duty, to a frequent repetition of it, as might be shewn from the several Acts of Piety, of Charity, and Unity implied in this Heavenly Feast.

But it will suffice us here to observe, that we have a plain positive Command of our Lord, to *do this in remembrance of him*, and that to continue in force till his coming unto Judgment, *for as often as we eat this bread, and drink this Cup, we are to shew the Lord's Death till he come*, 1 Cor. 11. 24, 25, 26. And since our Blessed Lord is *entred*

tred into Heaven, there to abide, *and reign till he has put all his and our Enemies under his feet*, 1 Cor. 15. 25. *there to appear in the presence of God for us*, Heb. 9. 24. continually shewing his sacrific'd Body, and pleading the Merits of his Sufferings and Performances in our behalf: Well may he expect a like Commemoration of that his Sacrifice here on Earth, whereby it may appear to God, and the World, that we hold our selves infinitely oblig'd to him; and tho' he is remov'd at a vast distance from us, and doth not appear to our bodily Eyes, yet we see him still by Faith, and own him for our Lord and Master, and rely entirely upon him as our Saviour, our only Mediator and Redeemer.

And with what Face can any of us hereafter appear, as we all must, before his Judgment-Seat, and there plead with him the Merits of his own Blood, if we now refuse, ordinarily and obstinately refuse to come to his Table, and *shew forth his Death*, as he expects and requires, and humbly plead his Merits in the way of his own Institution?

Indeed we may, and ought frequently to commemorate his Death, and plead the Merits of it in our other Offices of Devotion, but this is not enough, because it is not all that is required of us. And as the *Jewish* Church had Sacrifices joyn'd with their publick Prayers, for a symbolical Representation of that great Archetypal Sacrifice, which alone could make their Prayers available; so for the like visible symbolical Representation

tation of the ſame Sacrifice of *Chriſt*, the *Chriſtian* Church is to have its Sacrifices too, its Euchariſtical Commemorative Sacrifices in the room of the bloody Sacrifices of the Law, and thoſe frequently repeated, as the *Jewiſh* were. For *with ſuch Sacrifices God is well pleaſed*; and by theſe we muſt conſecrate all our Prayers and Services; by theſe we muſt preſent them and our ſelves unto God, if we will have them or our ſelves accepted by him.

It muſt be confeſt, there are many and great Promiſes made to Prayer, to Faith, Repentance, and other moral Duties; but as they are all made in conſideration of *Chriſt*'s Death; ſo in him they are all verified, and confirm'd, *in him they are Yea and Amen*, 2 Cor. 1. 20. and therefore can be challeng'd by none but thoſe who are in *Chriſt*, i. e. are united to him and his Church by the Covenant of Grace. Hence is Baptiſm neceſſary, as the inſtituted Rite of admiſſion into that Covenant: And foraſmuch as we do often break our baptiſmal Vows and Engagements, our Part of the Covenant; and Baptiſm being only an Initiatory Ordinance, is never to be reiterated, (provided only, that it be legally adminiſter'd, *i. e.* by authoriz'd Perſons, and in due Form, according to the Inſtitution) hence ariſes, and hence appears the neceſſity of the other Sacrament, for the recovering and ſecuring the forfeited Benefits of the former, and that to be repeated frequently, as we have opportunity. And if we have a real Senſe of our Redeemer's Love, or juſt Regard to

his

his Holy Institution; we shall not want for Opportunities of frequent Communions. A devout and willing People will either *find* or *make* Opportunities, and with a holy Emulation strive who shall come nearest to the Primitive Practice in this, as in other things, in all the necessary Acts and Offices of public Devotion.

To that end we have, as occasion offer'd, intermixt and interwoven with the Primitive Practice, the Grounds or Reasons of those public Ministrations, which we are chiefly concern'd for.

But because a variation of Circumstances in different Churches, and even in the same Church at different times, doth admit, and in some cases, require a variation of Practice, we have judg'd it convenient to proceed yet farther in this matter, and accordingly propos'd to enquire,

2. *How far we are oblig'd to the Practice of the Primitive Church in our Religious Assemblies.*

For a Resolution whereof, we must distinguish betwixt the Substantials, and the Circumstantials of public Worship.

Of the former sort is the Ministration of the Word and Sacraments, together with the natural Duties of Praise and Prayer, which already appear to have been practis'd in the Apostolical and other Primitive Assemblies, and design'd by God for the perpetual Practice of Church Assemblies in all Ages of Christianity.

Of the latter sort are those Rites and Usages, which are neither commanded nor forbidden

bidden us by any Divine Law, whether natural or reveal'd, yet are some or other of them requisite and necessary to the due Performance of public Worship.

And how far we are oblig'd to a Conformity to the Primitive Church with respect to these will appear from the following Considerations.

1. *That the general Rules of Edification, of Decency and Order, prescrib'd by the Apostle,* 1 Cor. 14. 26, 40. *do equally oblige all Churches of all Ages.*

2. *That by Virtue of those general Rules, the Governors of every Church are empower'd, and oblig'd to prescribe such particular Rites, and Modes of Worship as are agreeable to the said general Rules, and requisite to the due observance of them.*

3. *That all Members of the Church, are in their several Places and Stations, oblig'd to a Conformity to all such Determinations and Appointments of their respective Governors.*

1. *That the Apostolical Rules of Edification, Decency and Order, do equally oblige all Churches of all Ages.*

This, I think, is not denied by any Church, or Sect of Christians, no not by those who have notoriously deviated from the said Rules. Indeed there is nothing in either of those Rules but what is naturally necessary, and therefore obliging to all Religious Assemblies. The Edification

cation of the Church, is one End of such Assemblies, as the Glory of God is another, and neither is the one or the other of these Ends attainable without Decency and Order, inasmuch as an indecent disorderly Administration of any Holy Offices is, in truth, an Affront and Dishonour to the Deity we pretend to worship, and as far as it derogates from the Honour of God, it is so far, at least, from edifying his Church.

2. *By Virtue of those general Rules, the Governours of every Church are empower'd and oblig'd to prescribe such particular Rites and Modes of Worship, as are agreeable to the said general Rules, and requisite to the due observance of them.*

It is plain and evident, that a full complete Account of all the particular Rites of Worship us'd in the Apostolical Assemblies is not to be found in all the New Testament. And from such Account as we have there, it is no less evident, that the Usages and Prescriptions of this kind were very different in the several Apostolical Churches, and even in the same Assemblies at different Times. For thus do we find Circumcision, and other *Jewish* Rites, rejected and condemn'd in some Churches, *Gal.* 5. 1, 2, *&c.* whilst they were born and complied with in others, by the Apostles themselves, *Rom.* 14. 1, 2, *&c.* *Act.* 16. 1, 2, 3. and 21. 18, 19, *&c.* And St. *Paul* tells us, 1 *Cor.* 9. 20, 21, *&c.* that *to the Jews he became as a Jew, to them that were under the Law, as under the Law,* observing such of the Legal Rites as were needful for

for the gaining or securing of *Jews*, or *Judaizers, to them that were without the Law, as without the Law*, i. e. without the observation of the said Rites; in a word, that he *was made all things to all Men*, having in all his Constitutions and Observances, a due regard to the Circumstances of the several Churches, and all, as he there assures us, *for the Gospel sake*, i. e. for the more favourable Reception of the Doctrin he deliver'd. And forasmuch as the other Apostles, and Apostolical Governours had the same Liberty and Authority in those matters, and the same Reason for the like Compliances and Condescensions, we may rationally presume, that they all made use of that Liberty, and exerted that Authority, as they saw occasion in the several Churches. And perhaps there were not any two Churches in their Times, that agreed in all manner of Rites and Usages relating to the public Worship: And the Case was much the same in the following Ages, each Church taking care of it self, and ordering its own Rituals, as may be seen in *Socrates* *, St. *Austin* †, and others, who instance in some of them, and approve of the Practice, as being agreeable to, and warranted by, the general Rules of the Apostle.

* *Eccl. Hist.* l. 5. c. 22.
† Aug. *Ep.* 86. & 118.

Indeed, as from the perpetual Obligation of those general Rules there arises a necessity of some particular Rules, or Orders for the Edification of the several Churches, and the external Decency of their Holy Ministrations; so from that necessity arises this other, that every Church should have the determination of her own Rituals. For Decency and Edification depending very much upon variable Circumstances,

cumstances, and varying, as these do, it frequently comes to pass, that what is decent and edifying, and therefore fit to be prescrib'd in one Age, or Country, is indecent and unedefying, and therefore to be rejected in others ‖: And how then should particular Churches secure the due observation of the Apostolical Orders for Decency and Edification in their several Assemblies, without a Power or Authority of prescribing, continuing, or altering Religious Rites, according as their several Circumstances do require? And where should that Power be lodg'd but in the Governours of each Church; the Power of prescribing Rites being plainly a Legislative Power, and Legislature an essential incommunicable Property of Government? Indeed, Ecclesiastical Governors, as such, have, and must have all the Authority that is necessary to answer the Ends of Ecclesiastical Society. For so much is, and must be allow'd to the Governors of all regular Societies, and therefore cannot be denied to the Governors of *Christ*'s Church, without a foul Reflexion on *Christ* himself, from whom their Authority is deriv'd, *Mat.* 28. 18, 20. *Act.* 20. 28. *Eph.* 4. 11, 12, 13. And forasmuch as the chief End of this Society is the public Worship of God, and all such Worship must, as we have seen, be perform'd in a decent, orderly and edifying manner, that is to say, by decent, orderly and edifying Rites, and those Rites were not, could not be, determin'd all at once for all Places and Times; we may depend upon it, that the determination of such Rites, Modes, or Circumstantials of public Worship is left to the Governors of the several Churches,

‖ *v. Case of indifferent things*, p. 3, 9, &c.

Churches, and to them only; it being not imaginable, that all the Members of any ſingle Congregation, much leſs of a whole Church, that has many Congregations belonging to it, ſhould agree in the ſame Rites of Worſhip, without a public Determination and Order, or that the Holy Miniſtrations ſhould be decently, orderly, and edifyingly perform'd, without ſuch Agreement or Uniformity.

In ſhort then, there never was, and never can be, any public Worſhip without ſome particular Rites or Modes. And as all Church-Governors have in all Ages challeng'd to themſelves a Power, or Authority of preſcribing, continuing, or altering them; ſo they really had ſuch Power, and ſtill have it with a Liberty of exerciſing it as they ſee occaſion; a due regard being always had to the general Rules of the Apoſtle, and care taken, that they do not lightly and wantonly lay aſide any Eccleſiaſtical Rites, or Uſages that are venerable for their Antiquity, and recommended down to us by an univerſal, or almoſt univerſal Practice and Experience, or enjoyn any Rites whatſoever, as neceſſary Parts of Religion, that are not made ſo by ſome Divine Law.

3. *All the Members of the Church are in their ſeveral Places and Stations oblig'd to a Conformity to all ſuch Determinations and Appointments of their reſpective Governors as are agreeable to the general Rules of the Apoſtle, and requiſite to the due Obſervance of them.*

This follows by a neceſſary conſequence from the former; for if Church-Governors have Authority

thority to determine and prescribe in such Cases, it follows unavoidably, that all who are subject to their Authority, that is to say, all the Members of the several Churches, are oblig'd to observe and follow their Prescriptions. For to be subject to the Authority of a Law-giver, is to be subject to the just Laws, Rules, or Orders enacted by his Authority; and subjection to Laws implies an Obligation to obey them. Indeed, the very same Reasons and Ends of Church-Society, which require the Prescription of Rites and Rules of Worship, do also require the Observance of them when prescrib'd: And therefore we have a plain express Command of God in the Case, *Obey them that have the Rule over you, and submit your selves*, Heb. 13. 17. and the reason subjoyn'd shews what sort of Rulers are meant, *for they watch for your Souls.*

So that to disobey these in any thing that comes within the Verge of their Authority, and especially in those things that tend to Edification, to Order and Decency in God's public Worship, (for which, as hath appear'd, they have his general Directions and Orders extant in the Scriptures) is plainly to disobey God, who hath invested them with his Authority, and commanded us to obey them.

But here may a Caution be needful: For not every one that pretends to the Office of spiritual Ruler, or Guide; not every one that actually exercises Church-Government is really invested with God's Authority, or may justly challenge our Obedience. No, some are to be *mark'd*, and *avoided*, as Hereticks, or Teachers of false Doctrin, *Gal.* 1. 8, 9. 1 *Tim.* 6. 3, 5. *Tit.* 3.

10,

10. others, as Schismaticks, or Church-Dividers, *Rom.* 16. 17. *Phil.* 3. 2. and those, and those only, are to be receiv'd, obey'd, and communicated with, as Governors of the Church, and Representatives of *Christ* in the Ministries of Religion, *who are over us in the Lord*, 1 Thess. 5. 12. and hold their Assemblies *in his Name*, or by his Authority, *Mat.* 18. 20. *i. e.* who have their Authority deriv'd down to 'em by a continued Succession from his Apostles, *Joh.* 20. 21, 22, 23. *Mat.* 28. 18, 19. 20. and keep to the Laws, Rules, and Orders by them establish'd in the Church, and especially to the Laws of Catholick Communion, whereby the Peace and Unity of that Mystical Body, or Spiritual Kingdom of our Lord *Christ* are to be preserv'd, maintain'd, and continued.

And *Oh!* that we could see that blessed Day, when it might be said of our *Jerusalem*, the Christian Church, *it is a City at Unity in it self; they shall prosper that love thee*, Ps. 122. 3, 6. Oh! that the Time were come, when the many glorious Things foretold of her were accomplish'd in her, to the full import and intent of the prophetick Spirit, when *the Sons of Strangers shall build her walls, and their Kings minister unto her, and the Sons also of them that afflicted her, shall bow themselves down at the soles of her feet*, Is. 60. 10, 11, 14. and 49. 22, 23. and *her gates being continually open, all Nations shall flow unto her, and many People shall go, and say, come ye, and let us go up to the mountain of the Lord, to the House of the God of* Jacob. *Is.* 2. 2, 3. *Mic.* 4. 1, 2. *and from the rising of the Sun, to the going down of the same, his Name shall be great among the Gentiles, and in every place Incense shall be offer'd unto his*

Name, and a pure Offering, Mal. 1. 11 *and from one new Moon to another, and from one Sabbath to another*, (i. e. from one Christian Festival to another) *shall all Flesh come, and worship before him*, Is. 66. 23. All *with one Mind, and one Mouth glorifying God, even the Father of our Lord Jesus Christ*, Rom. 15. 6. and thus becoming *one with both the Father and the Son*, as with one another, *and made perfect in One*, Joh. 17. 20, 22, 23. in one Body, Fellowship, and Communion, 1 *Joh.* 1. 3.

CHAP. II. *Sect.* 3.

FROM the Sanctification of the *Lord's Day* in public Assemblies, pass we to the Sanctification of it in private, and that,

I. *In our Families.*

It is commonly said, and truly too in a qualified Sense, That every Master of a Family is a Priest, a Prophet, and a King in his own House; a Priest to pray for and with his Houshold, a Prophet to instruct them, and a King to govern and Protect 'em.

Accordingly do we find *Abraham* commended by God himself for an excellent Governor and Instructor of his Family, a Father of the Faithful in that sense also; one, who would not only teach his Children and Houshold the way of the Lord, but command 'em to keep it; nor yet so only, but command 'em to take effectual care, that when he were dead and gone, their

their Posterity also might by their repeated Instructions and Commands, both know it and keep it, *Gen.* 18. 19.

And thus do we find *Job*, like a true Son of *Abraham*'s Faith, doing the Works of *Abraham*, Job 1. 4, 5. For after his Sons had feasted one another on their several Birth-days, *Job* 3. 1. he sends for them, and orders 'em to sanctifie, or prepare themselves by fasting and prayer, for the Sacrifice he meant to offer for them; this done, offers Burnt-offerings for every one of them, as fearing, that in the height of their Jollity they might have some way or other transgress'd the Rules of Reason and Religion, the too too common effect of plentiful Tables. And this, as we are there told, he did continually, with paternal Instructions and Admonitions no doubt, and earnest Prayer, that they might be duly prepar'd and qualified to receive the benefit of his Sacrifices. And as Sacrifices were generally accompanied with Prayers * either vocal or mental, so the very offering of them was it self a Prayer, or visible Act of Worship and Devotion.

* Outr. *de Sacrif.* l. 1. c. 15. Sect. 9.

To these Examples of Family-Piety before the Law, might be added many others under the Law; but, leaving the rest to every Man's own reading, and observation, I shall content my self with Two of the most Eminent, namely, *Joshua* and *David*.

Joshua, who undertakes not for himself alone, but for his whole House, that they should *serve the Lord*, Josh. 24. 15.

David, who in a whole Psalm compos'd for the purpose, resolves with himself, and declares to God and the World, what good Order and

Discipline he would keep in his House, and how careful he would be to encourage Virtue, and Probity of Manners wherever he found them, not to countenance any, or even continue them in his Service, who were not also the faithful Servants of God, *Psal.* 101.

As for the Gospel-Times, the Account we have of *Cornelius* the Centurion, in the 10th of the *Acts*, is very remarkable: *A devout Man, and one that fear'd God with all his House— and pray'd to God alway*; and his Success is answerable to his Piety, for his Prayers are heard, and he assur'd of it by an Angel in a Vision, and directed to the means of his Conversion, which he accordingly makes use of, and is admitted into the Christian Church, and his Kinsmen, and near Friends, as well as his proper Household, all whom he had call'd together, baptiz'd with him. And 'twill easily be believ'd, that they did not fear God less, or pray to him less frequently, after their Conversion, than they had done before it.

But I must not dwell upon particular Instances: And it may suffice to observe in the general, That as the Gospel-Institution is the most perfect Rule of Piety and Righteousness, so the Lives and Behaviour of its first Professors were generally agreeable to the Holiness of their Profession.

Indeed what were all those Worthies, *whose Praise is in the Gospel*, for their Integrity, and sincere, regular Piety, whether in the Closet, or the Family, or the more public Congregation, what were they all, but either actual Disciples of *Christ*, or Expectants, and such as being fitly dispos'd and qualified for Christianity,

nity, did readily embrace it when tender'd unto them?

To come closer yet to the matter in hand: Was it not plainly the good Example, the pious Instructions and Authority of Family-Governors, that, next to the Holy Spirit of God, had the principal Hand, and most powerful Influence in the Conversion of whole Houshold's together, such as are frequently to be met with in the New Testament?

So careful were they in those Times to put the *Light* they had receiv'd, *not under a bushel*, but so as *it might give light to all that were in the House*, so as all that were enlightned by it might *glorifie their* common *Father and Master in Heaven*, Mat. 5. 15, 16.

I do not, indeed I cannot say, that this has been the general Practice of Christian Families ever since. But this we are well assur'd of, that the Piety of the first Age, and particularly its Family-Piety, did not expire with it, but kept warm and vigorous for several hundreds of Years. Nor are we ignorant what their Family-Devotions generally consisted of, *viz.* * Reading of the Holy Scriptures, and Prayer, under which I comprehend Psalmody, that equally pious and diverting Exercise, which was so much theirs, that in all their Repasts, and in all their Employments, God was glorified, and his Praises sung, and scarce an Hour, much less Day, past without an Hymn or Hallelujah.

* v. Cave's *Prim. Christ.* pt. 1. ch. 9.

And tho' Piety, as all other Graces, abated much in the latter Ages, it has had some Votaries in all; and of that regard which was paid to it, Family-Piety hath had its share, and still has it been the Practice, the general Prac-

ice of truly pious Families. Indeed, as no Piety is properly Family-Piety, which is not exercis'd by the Members of a Family in joynt Services and Devotions; so can no Family properly be denominated Pious without such Exercises of Piety; a pious Family, without Family-Piety being a down-right Contradiction.

But to let that pass, it's enough to our purpose if it be made appear, that the Devotions we are speaking of are the general Duty of Christian Families: For if they are their general Duty, to be sure, they ought to have been their general Practice, to be sure they ought to be so still. And this, I hope, hath already appear'd; for we have made it evident, that they were the practice of God's ancient People, both before, and under the Law, and especially of those under the Gospel: And, which is more still, that this ancient Practice is approv'd, commended, and recommended to us by God in his Holy Word; and this I take for good Proof, and, doubt not, so it will be taken by all truly religious Persons, by all that are dispos'd for the practice of their Duty. However we shall not stop here, having good Scripture-Commands as well as Examples to be produc'd in our Cause.

And besides the general Precepts of *praying every where*, 1 Tim. 2. 8. of *praying without ceasing*, and *in every thing giving thanks*, 1 Thess. 5. 17, 18. of *searching the Scriptures*, Joh. 5. 53. and *letting the word of Christ dwell in us richly in all wisdom, teaching and admonishing one another in Psalms*, &c. Col. 3. 16. beside these, I say, and many more, which are not to be understood exclusively of Family-Devotions; we have

have Precepts both in the Old and New Testament, that have an immediate Aspect on Families, and do plainly shew, that God would have every Man's House to be a Seminary of Piety and Religion, and a kind of Chappel or Oratory for Family-Devotions.

Such is that, whereby every Man's House was to be *dedicated to God*, and dedicated *with Prayers, and Psalms of praise*, Deut. 20. 5. compar'd with *Nehem.* 12. 27. and the ancient *Hebrew* Title prefixt to the 30th Psalm.

Such are the repeated Commands of God for the *writing* of his principal *Laws on the Door-posts of their Houses, and upon their Gates, and for the teaching 'em diligently unto their Children, and talking of them when they sat in their houses, and when they walk'd by the way, when they lay down, and when they rose up*, Deut. 6. 7, 9. & 11. 19, 20.

And very consonant to these are the Apostle St. *Paul*'s Injunctions to Bishop *Timothy*, 1 Tim. 3. 4, 5, 12. that no one should be admitted to the Office of a *Bishop*, or even of a *Deacon*, in the Church, who had not *rul'd his own House* well; and that of the same Apostle to the *Colossians*, 4. 2, 3. where having just before laid his Commands upon Wives and Husbands, Children and Fathers, Servants and Masters, he proceeds thus: *Continue in prayer, and watch in the same with thanksgiving, praying withal* (or together *) *for us also*, &c.

* προσευχόμενοι ἅμα.

To all these may fitly be subjoyn'd the 4th Precept of the Decalogue, which is plainly directed to the Master, or Governor of every Family, and doth expressly require of him the Sanctification of the Sabbath-Day, together with a cessation from worldly Works in order thereunto;

thereunto; and that not only with respect to himself, but to his whole Houshold, his Son and his Daughter, his Man-servant and his Maid-servant, and even the Stranger that sojourns with him. For as by the 5th Commandment, and other Divine Laws, he is to be honour'd and obey'd as a *Father*, a Title common to all in Authority; so by the 4th he is made responsible for their Behaviour on such Holy-Days. Not that any Governors of Families are excus'd from all Care of them on other Days; for the contrary is implied in this very Commandment, which is therefore directed to the Master of the House, because all that are *within his Gates*, or Jurisdiction, are subject to his Government and Authority; and as long as they continue subject to his Authority, so long are they the proper Objects of his Care, and he oblig'd, like a *faithful and wise Steward, to give them Meat in due season*, Mat. 24 45. to make provision for their Souls, as well as their Bodies, and that on every Day, every Day having its proper Seasons for the one as well as the other; every Family its peculiar daily Wants and Enjoyments, that do require its daily Addresses of Praise and Prayer to him, from whom *every good gift, and every perfect gift cometh*, Jam. 1. 17.

But forasmuch as the Day set a-part for the Service of God, and the Care of Mens Souls, affords more leisure and opportunity for those holy Purposes; it is reasonable, it is necessary, that it have more of the Master's Care, and more of the Family's Devotion, than other Days ordinarily have. Indeed the Service of God, and Care of our Souls, as they are the best

beſt Employment of any Day, ſo they are the proper Buſineſs of this, and muſt therefore have our principal regard, and without ſome extraordinary Let or Avocation, the beſt, and greateſt ſhare of the Day.

And for thoſe Maſters, or Governors, who are utterly unconcern'd for the ſpiritual and eternal Welfare of their Families, and make all Days ſo far alike, as to ſerve God with them on none; whatever their Profeſſion be, their Practice ſpeaks 'em not Chriſtians, but Heathens rather; indeed, it ſpeaks 'em worſe, much worſe, at leaſt, than the better ſort of Heathens; for theſe, as even School-Boys can inform them, had their *Lares*, and *Penates*, their Houſhold Gods, and Houſhold Devotions paid to them; and tho' they were miſtaken in the Object of their Worſhip, yet they were not miſtaken in the general Senſe they had of the neceſſity of worſhipping ſome God or other with their Houſholds. And to worſhip even a falſe God, whilſt believ'd to be true, is, if not acceptable to the true God, yet at leaſt excuſable in an Heathen, on the Score of his Ignorance, and good Intention: Whereas to worſhip no God, True or Falſe, is abominable in the Eyes of our Creator, who is thereby diſown'd and renounc'd, or, which I take to be worſe, neglected, ſlighted, contemn'd in the Face of his own World. And if *to live as without God in the World* is abominable in his ſight; how little leſs abominable is it to live as without God in the Family? And, oh! what a ſorry *Account* will the Maſters of ſuch Families *give of their Stewardſhips, when they may be no longer Stewards?* Oh! what a diſmal Horror and

Anguiſh

Anguish will possess them, when with the rich Man in the Gospel, they shall feel themselves in Hell, and then, not before, lift up their Eyes to Heaven, and see *Abraham*, and his faithful Ones afar off, and be inform'd of the great Gulf, or irreversible Decree, which will hinder their passage to that blissful Place, *Luk.* 16. 23, &c. and those of their Family, and Associates, who have by their Example and Influence been corrupted in their Morals, and drawn into the same *Place of torment*, will be so far from giving 'em any relief or comfort, that they will increase their Woe, and add more Fuel to their Flames. And if to escape, or alleviate those additional Torments, they shall desire Father *Abraham*, that some *Lazarus* may be sent to those of their *Brethren in Iniquity*, whom they have left behind, and acquaint them with the Sufferings they are evermore to undergo, and all are to expect that follow such Leaders; the Answer is ready, *they have* Moses *and the Prophets*, Christ, and his Apostles, *let 'em hear them*, that is, let 'em diligently apply themselves to the Holy Scriptures, which, if duly read, and observ'd, *are able to make them wise unto Salvation.* But should they, (Slaves as they are to the worst of Masters, the Devil, and their own Lusts) should they still be in love with their Fetters, and therefore neglect those ordinary, standing Means of Grace and Conviction, new Miracles would be lost upon them, as the old have been, and even a Message from Heaven would serve but to aggravate their Sin, and inhance their Condemnation. No, no, it is a constant regular Piety, and a sincere Love of God, and his

his Laws, that must gain them a kind reception, and admittance into *Abraham*'s Bosom: And to persuade 'em thereto, and instruct 'em therein, the said Holy Writings are abundantly sufficient; and if Miracles are desir'd, and even a Resurrection from the dead, there they are, there they may be found most faithfully recorded, and sufficiently attested.

How heartily do I wish, that all loose, irregular Families, and their Governors more especially, would often and seriously reflect on, and take warning from that Parable of our Lord, which seems plainly design'd to represent them, and their heavy, but just Doom, and to vindicate God's Method of procedure with them.

If they would all do this, as they are all infinitely concern'd to do, Virtue and Piety would indeed rise from the dead, and the World would be well and happily mended; Parents would be blest with more dutiful Children, Masters with more faithful and diligent Servants, the Church would be fill'd with devout and regular Members, and our Kingdoms establish'd in Peace and Righteousness; in short, Families would be excellent Nurseries of the Church, and not a little contribute to the bringing in of those happy Halcyonian Days before spoken of, especially if to their frequent united Devotions, the several Members of each Family would add their no less necessary Devotions of the Closet, which come next to be consider'd.

CHAP.

CHAP. II. *Sect.* 4.

IIdly. ANother means, whereby the then, *Lord's Day* is to be sanctified in private, is, *Closet-Devotion.*

By *Closet-Devotion* I understand, such Acts of Piety as are transacted only betwixt God and our own Souls, or at least perform'd with as much Secrecy as our Circumstances permit, whether we have a Closet for the purpose, or not. And thus, no doubt, we are to understand our Blessed Saviour, *Mat.* 6. 6. *When thou prayest. enter into thy closet, and when thou hast shut thy door, pray to thy Father, which is in secret, and thy Father, who seeth in secret, shall reward thee openly.* In which words, as any one may perceive, are contain'd both a Command and an Encouragement of secret Prayer.

How often this Duty is to be perform'd, is not determin'd here, or any where else in Scripture, but left to every Man's Piety and Discretion to determine for himself, by the Practice of holy Men of all Ages, by the reason of the thing, and general Rules of Scripture, regard being always had to the particular Circumstances of each Person.

But whatever our Circumstances be, we are many ways oblig'd to this Duty, and to a frequency therein, especially on such Days, as are set apart for this, and other Exercises of Piety.

And our Obligations hereunto are of two sorts, some being common to all kinds of Prayer, others peculiar to this.

To

To begin with those that are common to it with other kinds of Prayer. And here might be produc'd, as in the case of Family-Devotion, the general Precepts of *praying every where*, of *praying continually, and without ceasing, and in every thing giving thanks*, and many others that do evidently require, or imply a frequency, some even an importunity in Prayer. But these are so obvious in Scripture, and so well known, that it is a Labour as needless, as it would be endless to recount them. And there is the less need of this, because Prayer is a prime Branch of natural Religion, and bound upon us by many natural Ties and Obligations: and every thing we enjoy, and every thing we want or desire, doth teach our dependence upon the Great Creator, who alone doth, and alone can supply them, and may therefore convince us of the necessity of acknowledging such our dependence, in frequent Addresses of Praise and Prayer to that our All-powerful, All-supplying Benefactor; if at least we are satisfied of what every Man's own Reason and Experience may abundantly satisfie them, that he is not under any force or necessity of supplying us, of sending down Blessings whether he will or no, or any way oblig'd to take Care of us, if we express no grateful Resentments, no desire of his Care.

It's true indeed, that the good things of this World are not always, nor only dispensed to the Pious and Devout, but are frequently enjoy'd, and more frequently possest by the Irreligious and Prophane; yea, and sometimes, as it were dropt into their Mouths, tho' they do seldom, if ever, open 'em in Prayers or in Praises for them. But

But this nothing derogates from God's Providence, or from that peculiar Title of his, *The God that heareth Prayers*; because he governs this World with respect to another; wherein the Piety, the Patience, and other Virtues of his Saints will be eternally rewarded; and *mighty Sinners shall be mightily tormented*, and every thing adjusted to the eternal Rules of Righteousness.

*Sherl. *Rel. Assemb.* pr. 1. c. 1. Sect. 3. Besides, as a late * Author well observes, *there is a vast difference between God's permitting the Prosperity of bad Men, and that constant Providence which watches over good Men. Bad Men may advance themselves by Injustice, Oppression, and Perjury, but they are not advanc'd by the Blessing, but by the Permission of God, for God never blesses any wicked Arts; and therefore such Men's Prosperity is very uncertain, and as tottering as the Thrones of Usurpers: for tho' they have a good Title with respect to Men, yet they are but Usurpers with respect to God, and therefore are tumbled down again at his pleasure.*

And as for spiritual Mercies; it is likewise true, that God gives to every Man some measures of Grace before they ask it of him, preventing their very Wishes and Desires: and the very worst of Men have so much at least, as may dispose and qualifie them for more. But this they stifle, neglect, or abuse, and so forfeit it by that most equitable Law, or Rule of our Saviour, *Mat.* 13. 12. *Whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not*, (i. e. doth not improve it by use) *from him shall be taken away even that which he hath.*

But

But when they abuſe, or neglect the Holy Spirit of God, and become inſenſible of the want of it, their want of it is ſo much the greater, and the greater conſequently is their need of Prayer. Indeed, if Men would but conſider and weigh themſelves, they would ſee very little cauſe in any Circumſtances whatſoever, to preſume and truſt to their own Strength, or Weakneſs rather. Alas! how many Ruins every where preſent themſelves of unhappy Men, like the *Wracks* of old Veſſels, all ſplit upon this Rock? And can any Man think himſelf ſecure, and liable to ſo few and inconſiderable Dangers, as that he may tempt God, and defy the Devil, and all his Temptations? This were a ſtrange and unaccountable piece of Folly and Vanity, to ſay no worſe; for indeed there is not a Man able of himſelf to overcome, or cope with any ſingle Temptation. *We are not ſufficient of our ſelves* ſo much as *to think* a good Thought *as of our ſelves: but our ſufficiency is of God*, 2 Cor. 3. 5. and if ſo, how ſhall we without God's help, which is not to be had without Prayer for it, how ſhall we without his All-powerful Arm reſiſt, conquer, and put to flight a whole Army of Enemies, a whole World of Temptations? Certainly this is a Work too great, too difficult for any mere Man to effect. For the Devil, as Experience too too clearly, and ſadly evinces, is a very powerful and ſubtle Enemy, and a very active reſtleſs one too, *continually ranging about, and ſeeking whom he may devour*, 1 Pet. 5. 8. And as for our own corrupt Natures, and deceitful Hearts, they are ſo pliable, and yielding, and oft-times even ſo willing to be tempted, that we

we have reason to believe, we carry our very worst Enemies about with us: and since these *Jebusites* will be ever in our Land, the Danger will be ever near us, ever great, ever to be fear'd, ever, as far as possible, to be avoided.

In short, there is no Time, no Place, no Company, no State or Condition of Life, that can secure or priviledge us from spiritual Arrests. As long as we have Enemies unsubdued, so long are we in danger: and unsubdued all our Enemies must be, whether those that are without, or those that are within us; if we have not the Lord of Hosts on our side; nor can we ever have him of our side, if we slight and neglect him, if we think a few Prayers too many, or our selves too great to beg his Assistance. And therefore it is no wonder that our Blessed Lord, who in all his Precepts and Directions, consults our Good, hath taught us in that Prayer, which is by him design'd for our daily use, to beg of our Heavenly Father, that he would *not lead us into Temptation, but deliver us from Evil*, i. e. that he would not suffer us to be tempted above what he shall enable us to bear, but give us Grace and Strength proportionable to the Power and Violence of the Temptations, or ghostly Enemies that shall at any time beset us.

Of the Obligations common to secret Prayer with the more publick Exercises of Piety, what has been said may suffice.

Proceed we therefore to such as are peculiar to secret Devotion. As it is necessary, that all Mankind should own their dependence on their All-Beneficent Creator for all the Mercies they have, or hope to receive; so is it likewise,

wise, that they pay such their Acknowledgments either jointly, or severally, as the Mercies are either common to whole Families or Congregations, or else peculiar to single Persons; for many such there are of either sort. And as such Acknowledgments are due from us, so they ought to be paid duly, at due fit times, and in a due fit manner.

Thus also for the Sins we are guilty of, they do all require a Confession of them to our offended God, which is a special Part of Prayer, and necessary Act of Repentance. And as some Sins do require a public Confession, so others require a more private one, it being in many cases neither safe, nor decent and proper to make other Men privy to them.

And as such secret Addresses to God do imply an Acknowledgment of his Omniscience, and are therefore highly acceptable unto him, and in some respects more acceptable than any other kind of Prayer, so they give us the greatest assurance of our Sincerity, and yield us the most comfortable Self-Reflexions: for whatever sinister or mean Ends may be propos'd in publick Devotions, nothing less than the Fear of God, and Regard to his Worship can well be suppos'd to influence a Man in those of the Closet, which only God, and his own Soul are privy to. Hence is it, that in the forecited Passage of *Matt. 6.* our Blessed Lord lays an Emphasis on thy *Father which is in secret.* Pray to thy Father which is in secret, and for thy encouragement know, that *thy Father, who seeth in secret, will reward thee openly.*

Add hereunto, that secret Prayer, especially if taken in its full latitude, is of excellent use,

both for the preparing our Minds for the public Offices of Piety, and for making the best advantages of them. And if you would have the true Cause of many Men's profiting so little by the public, or Family-Devotions; it is plainly this, that they make so little preparation for them before-hand, and are so little us'd to after-applications in their Retirements.

On these, or the like Considerations, Holy Men of all Ages have allow'd some portion of every Day for their Prayers, as well Secret as Public.

To give you a few Instances, some under the Law, some under the Gospel Dispensation As for those under the Law.

We have *the sweet Psalmist of Israel* here also for an Example, who not only calls upon all People to praise God, and glorify his Name; not only furnishes us with Forms of Devotion of all sorts, but resolves to practise himself what he exhorts others unto. *Evening, and morning, and at noon will I pray, and cry aloud,* says he in one place, *Ps.* 55. 17. and if that will not do, he says in another, *Seven times a Day do I praise thee, because of thy righteous Judgments,* Ps. 119. 164.

And notwithstanding the terrible Decree of King *Darius,* we find *Daniel* in his Chamber, kneeling upon his Knees three times a Day, and *praying, and giving thanks before his God, as he had done aforetime,* Dan. 6. 6.

And doth not Christianity afford us Examples of Piety equal to these? Yes no doubt, very many as to the frequency at least: tho' by reason of their Secrecy, an exact particular Account of their Devotions is not to be expected.

Let

Let it suffice here to recommend to your Imitation the Piety of the first Christian Bishop, and the first Christian Emperor.

The former, *viz.* St. *James*, surnam'd *the Just*, Bishop of *Jerusalem*, as we have it from *Eusebius* †, and he from *Hegesippus*, *was wont to go by himself into the Temple, and there to kneel so often, and so long in his Prayers to God, that his Knees became as callous and insensible as a Camel's.* †*Eccl. Hist.* l. 2. c. 23.

The latter, namely, *Constantine* the Great, as we have it in his Life, written by the same Ecclesiastical Historian ‖, *retir'd every Day into some Place of secrecy in his Palace, and there offer'd up his Prayers to God, in the humble Posture of kneeling.* And for an Example to others, * *he had his Image in his Coins, Pictures, and Statues, represented in the same praying Posture with his Hands spread abroad, and his Eyes lifted up to Heaven.* ‖ *De Vit. Const.* l. 4. c. 21. * *Ibid.* c. 15.

To these Instances many more might be added, but I think there is no need of them in so plain a Case. If we believe that we have a God that heareth Prayers, we cannot doubt that *to him should all Flesh come*, and present them. And if we believe that he is *a Searcher of Hearts*, we must also believe, that he would be recogniz'd, and ador'd as such. And what more natural, or more effectual way of doing this, than by such Prayers and Performances as none but the Searcher of Hearts can be privy to?

Some perhaps may think it strange, that our Divine Law-giver has not any where declar'd how often he would have us all to pray.

But for this, and the like Omissions, it would be consider'd, that all Men have not the same

Leisure, Opportunities and Advantages for Devotion, and other Duties; nay, that the very same Persons have not these in the same measure one time that they have at another; and that such a vast Variety of Circumstances requiring a like Variation in the Bounds and Measures of Duties, the determining of them, if it were practicable, would have swoln the sacred Volumes to an inconvenient Bulk. And since any Man of common Sense may discern what is fit and reasonable to be done in his own Circumstances, where the Duties, for the Substance of them, are certain and unquestionable; it's enough surely that we are all oblig'd to consult our own Reason in such Cases, and be guided by its Dictates; especially considering, that we have general Rules, and good approv'd Examples in Scripture to assist our Reason in such its Determinations.

Indeed, what could have been expected from such a precise Determination, as some Men look for, but only this, that they might know how to avoid Sin even whilst they kept on the Confines of it? that is to say, that they might be secure before they were safe: for they, who would sit down in the lowest Form of Piety, or Virtue, would be shrewdly tempted to fall lower even than that, and it were much to be fear'd, they would too often yield to the Temptations.

Admit we however, that they would keep their ground, I mean, that their Performances would come up to the full of their Aim. Why, their Aim it self is too low, as much too low, as it falls short of the Generous and Noble Aim or Design of Christianity, which is not to make

us Holy to any determinate Degree, but to make us as Holy, and as Hapyy too, as our Natures will admit: And therefore are we commanded to *love the Lord with all the Heart, and Soul, and Mind, and Strength*, Mar. 12. 30. Deut. 6. 5. *to grow in Grace*, 2 Pet. 3. 18. and to *be perfect as our Father in Heaven is perfect*, Mat. 5. 48. *i.e.* that we should love the Lord our God, and chiefeſt Good, without Bounds or Meaſure, and be ever growing and advancing in Piety and Goodneſs, ever aſpiring, and endeavouring after Perfection: for tho' we ſhall never be able to attain to Perfection in this Life, yet we may, and by theſe Laws are oblig'd to endeavour it; not indeed under the forfeiture of Heaven (if at leaſt we take care to perform all that is indiſpenſably requir'd of us by other Laws) yet under the forfeiture of ſo many degrees of Glory and Happineſs in Heaven, as are wanting in our Holineſs here. And ſurely the higher our Aim is, the higher we are like to riſe, and the higher we advance in Holineſs, the higher we ſhall advance in Happineſs; and to aim at the higheſt Meaſures of both, is ſuch a laudable and holy Ambition, as very well becomes our moſt Holy Profeſſion.

And therefore the truly pious, good Chriſtian, will by no means content himſelf with the *minimum quod ſic*, as they ſpeak in the Schools, with the loweſt degree of ſaving acceptable Piety, but by a regular, conſtant Devotion, keep the Heart of Religion in Life and Vigour; and whatever his Buſineſs or Employment be, he will eſteem Piety the beſt and chiefeſt, and *watch thereunto with all perſe-*

verance. And the more time and leisure he hath for Devotion, the more still will he employ therein, and that more especially on such Days as are by God, or his Church, set apart for that purpose, for Devotion of all sorts, as well Private as Publick, as well that of the Closet, as that of the Family.

But besides Prayer, properly or commonly so call'd, there are other Acts, or Exercises of Closet-Devotion, which deserve our regard, *viz.* Reading, and Meditation.

By Reading, I especially understand, the reading of Holy Scripture, wherein we may see all that Almighty God has thought fit to reveal to us of his Nature, and Attributes, of his Works, and Will, and what is abundantly sufficient to *make us wise unto Salvation*: So that if we will be Wise unto Salvation, (and what can be more desirable, except the Salvation it self?) we must read the Scriptures, we must *search them as for hid Treasures*, with great diligence and and application, *Joh.* 5.39. (for † ἐρευνᾶτε. that is the import of the Original †) that *the word of Christ may dwell in us richly in all wisdom*, which is another Evangelical Precept, *Col.* 3. 16. And tho' there are other ways of coming to the knowledge of God's Will, which may, because they must, suffice for those who are uncapable of this; I know not how to excuse the Man that has Ability and Leisure for this also, yet ordinarily neglects it. Our most Gracious Lord has given these *lively Oracles* to his Church, for the benefit of every Member of it, none excepted: and that this End may be fully attain'd, we must every one of us make the best use of it we are well able, if at least

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we would attain to the Bleſſedneſs of the godly Man, a part of whoſe Character it is, that *his delight is in the Law of the Lord, and in his Law will he exerciſe himſelf day and night*, Pſal. 1. 2. His delight is in the Divine Law, and therefore he delights in reading it; he delights in reading it, and will therefore read as often, and as much of it as he ſees needful or convenient.

As for other Books of Devotion, and Morality, they have their uſes too; indeed they are many of them of excellent uſe, being very ſerviceable to the Bleſſed Deſign of the Scriptures, and therefore worthy of room in our Cloſets: But ſtill thoſe are the beſt and moſt worthy of our regard, which ſerve beſt to explain, illuſtrate, and recommend thoſe Divine Writings unto us, and are moſt apt to exalt and raiſe up our Spirits to a high Admiration, and an anſwerable Search and Study of them.

By Meditation, the other Act of Cloſet Devotion, I underſtand the Conſideration of any thing, whereby we may be improv'd in practical Knowledge, or drawn to the Love and Practice of Religion: But of theſe things more eſpecially:

1. *The Conſideration of what we read or hear.*
2. *The Conſideration of our Ways or Actions.*
3. *The Conſideration of the Works of God, eſpecially thoſe that are of greateſt benefit and advantage to Mankind.*

1. *The Conſideration of what we read or hear.*

Without this we are not like to be much better for any thing we either read or hear. No, 'tis the conſidering, and applying it to our own particular Caſe, that muſt make it our own.

And therefore it is good wholesom Advice, (the better, because it may be easily follow'd by Men of ordinary Capacities) that they should put such Questions as these to themselves.

What do I learn by what I have now read or heard? Do I find any Sin, or Duty, which I did not know, or take notice of before? Any remarkable Instance of Divine Mercy, or Favour shewn to the Obedient? Or of Vengeance executed on the Trangressors of his Laws? Any thing that may confirm my Faith, or quicken my Charity, or abate my Love, Trust, and Adherence to this World? Any thing, in short, that may make me either Wiser or Better?

Now such Questions as these, and the Answers made to them, (which, by the way, need not put us to any great expence of Time, or labour of the Mind) would be of singular use to us in the several Occurrences and Passages of our Lives. To instance particularly in the matter of Example.

Whatever should at any time befall us in our Christian Warfare, would be found to have something common to us with what we had observ'd before to have befallen others; and their Success, whether good or bad, might be instructive and beneficial unto us. Did they they fall under this or that Temptation, and suffer by the Fall? Their Shipwrack would furnish us with a Plank, and the Rock they split upon, serve as a Sea-mark, to direct and keep us in the way. Were they preserv'd or deliver'd? In the same, or like manner, by the same, or like means might we also escape.

Indeed

Indeed *whatever things have been written* by the ſacred Penmen were *written for our Inſtruction*, and therefore for our Obſervation; and it's plainly our Intereſt as well as Duty, to obſerve and conſider 'em, as we read or hear them, that ſo they may the eaſier recur to our Thoughts when occaſion requires. And for our Encouragement hereunto, this may be added, that we may, nay, if it be not our own fault, certainly ſhall reap the moſt benefit by them, when we ſtand in need of them moſt.

2. *The Conſideration of our Ways or Actions.*

Before we enter upon any Action, it is highly requiſite, that we be well ſatisfied, in the general at leaſt, of its lawfulneſs and expediency. But now in many Caſes we cannot be well ſatisfied of theſe, without a particular Enquiry into the Nature and Circumſtances of the Action it ſelf; and when we have ſatisfied our ſelves thus far, there are many Temptations to the doing of that, which we are fully perſuaded, nay, know to be ſinful; and many likewiſe to the neglecting of that, which we are equally aſſur'd is our Duty; and to reſiſt and conquer theſe, is uſually found the hardeſt part of our Task, it requiring much Thought, Conſideration and Watchfulneſs, as well as frequent, earneſt Prayer for the Divine Aſſiſtance.

And becauſe ſome of us are at all times, all of us at ſome times over-apt to yield, and comply with ſuch Temptations; we have more work ſtill behind, and that too a work of Enquiry and Examination: a ſenſe of our Sins, whether of omiſſion or commiſſion, being as neceſſary to Repentance, as Repentance is to the remiſſion of them, and a competent

diſcovery

discovery of our Sins being not to be obtain'd without a frequent, diligent Examination, and Enquiry into them.

3. *The Consideration of the Works of God, especially those that are of greatest benefit and advantage to Mankind.*

Of all the Works of God, of all his Providential Dispensations, there are none which do not well deserve our Thoughts and Advertence; and we are therefore only not oblig'd to a particular Consideration of them all, because indeed it is not possible for us, so numberless are they, so to consider them: However some of them are so conspicuous, that they cannot easily escape our Observation, and so great withal, that they ought to be consider'd by us, and consider'd particularly Such is the Creation of the World, whereby we stand indebted to the Almighty for our very Beings; and not only for the first Production, but for the Preservation of them too; for this may be comprehended under the Creation, as being a Continuation of it, and much the same to us, as if we had been anew created every Day. Such, more especially, are the several Works of our Redemption, the Birth, and Passion of our Blessed Redeemer, his Ascension into Heaven, his continual Intercession for us there; his Mission of the Holy Ghost, to guide, strengthen, comfort us here on Earth; and, that which more nearly affects the main Subject of our Discourse, his Resurrection, without which it had not appear'd to us whether we were indeed redeem'd or no.

These are Works, these are Blessings that deserve and require our best Thoughts, our most

most devout and frequent Meditations; and the due Consideration of them, is a Duty as necessary as it is reasonable, as reasonable as the Works are good and excellent in themselves, good and beneficial unto us. And to what purpose, I beseech you, hath our All-wise Creator endued us with the Faculty or Power of thinking, considering, and reflecting, but that he would have it exercis'd by us? Is not this, as all other Powers of his bestowing, a Talent for which we are accountable to the Donor? And ought it not therefore to be employ'd, and employ'd well, that is to say, on good and useful Subjects, and especially on the best, and most useful, such as may dispose and prepare us for the best, the noblest, and most heavenly Entertainments?

Such, most certainly, are the Subjects of that threefold Consideration we are now upon; and if we will not allow these a Share, nay, a considerable Share of our Time and Thoughts, it's a plain sign, that *our Treasure is not in Heaven*; *for if our Treasure were there, our Hearts would be there also:* Our Thoughts and Affections would be heavenly, and our Souls, their earthly Clogs being left behind, would be often soaring upwards to the Region of perfect Love, and endless Joy; often contemplating and admiring the unparallel'd Love of our God and Saviour, in the wonderful Works he hath done for us; often deliberating and discoursing with themselves, as well as with others, about the ways and means whereby they may become fit Objects, and, in his Candid Estimation, worthy of his Love, and at length blessed with an everlasting rapturous Sense, and full Enjoyment of it.

How

How often this Duty, or the other of Reading the Scriptures, *&c.* is to be perform'd, is no more determin'd by any Law of God, than that of Secret Prayer; and the reason being the same, need not be repeated. Suffice it therefore to observe, that every Day should in all reason have its Share of our Devotions, as far as it conveniently may; and that it very well may have a Share of the Contemplative Part, even where Opportunities are wanting for a more solemn Retirement. For Meditation, and devout Ejaculations may be perform'd, and perform'd acceptably in the Shop, or in the Field, where-ever we be, or however employ'd, our Thoughts being always free, and at our own command, and our God always ready to accept such imperfect Services, and Efforts of Devotion, as we are capable of. And if it should happen, as it sometimes may, that a Man has not leisure on other Days for a complete performance, he has the *Lord's Day*, and other Festivals of the Church to make up defects. And whatever Reasons or pretences some of us may have for secular Business on the other Festivals, as where Fairs, Markets, *&c.* are held upon them, to the no small detriment of Religion, (a thing, by the way, that would be seriously consider'd by those Christian States that have allowed them, and by all Well-wishers to a Reformation of Manners) there is no room for any such Pretences on the *Lord's Day*, none at least in this our Country, where neither Church nor State gives Allowance for any Works or Employments thereon, but what are necessary, or very well consistent with the due Sanctification of the Day.

But what shall we say to those who cannot read, and therefore cannot make that use of the Scriptures, and other Books as Helps to Devotion which they otherwise might?

My Answer is, That all those, who are capable of learning, should immediately set about it. The many Advantages of Reading are so many Reasons and Obligations to endeavour it: And as there are very few altogether uncapable, so there are very few altogether excusable, if they do not learn. And the more illiterate and ignorant any of them are, the more need they have of Instruction, and therefore the more reason to make use of the charitable Helps and Endeavours of those who would put 'em in a Way or Method of Devotion suitable to their Capacities. And the best and easiest Method I can think of, is that which is prescrib'd and recommended by a pious Prelate* of our own. For the Prayers of the Church are in divers respects preferable to all others for the use of Families; and being short, plain and pithy, may be easily got by heart, especially if duly attended to in the public Assemblies. And the Church-Catechism may with some small Alterations be turn'd into Prayers, Confessions, and Thanksgivings, very fit and proper for the Closet. Indeed this † is done to very good purpose by the same devout Pen. And they, who can say that Catechism, as our Church expects, and requires of all her Members, may, with very little Pains get those Prayers by heart, and make use of 'em to their eternal Comfort and Advantage. And as they may, they ought surely to make use of any such Helps, as their needs require. Most certainly

* *Bp. of* Bath *and* Wells *Directions at the end of his Expos. on the Ch. Catech.*

† *Ibid.*

tainly Devotion is a considerable Part of their Duty, and should not ordinarily be omitted on any pretence. And if they cannot perform it so well as others, they ought however to perform it so well as they can: and what they can do by the Assistance of others, that they can do where such Assistance is to be had. And is it not a plain Case, that they who can learn idle Songs, and Tales, and learn 'em even without a Teacher, are as well able to get a few short Prayers by heart, and those taken out of a Catechism, design'd and fitted for Vulgar Capacities? And is it not then as plain, that where this Duty is ordinarily neglected, 'tis not for want of Ability, but for want of Will to discharge it? And have they not reason to be at least as willing as they are able? Is not the Lord God both able and willing to reward all their Services, and to *do for them exceeding abundantly above all that they ask or think? If he had bid them do some great thing, should they not readily have done it* for Rewards and Favours incomparably, infinitely greater than the Work? How much rather then, when he only bids them *ask, and they shall have, seek, and they shall find, knock, and it shall be open'd unto them?*

CHAP. II. *Sect.* 5.

HAving consider'd such private Duties of the *Lord's Day*, as are more proper for the Family and the Closet; pass we on to some others that may with equal convenience and advantage be perform'd any where, either at home or abroad, in our Families, or out of them, as Occasion requires or Opportunity presents.

And

And these are of two sorts; the one respecting the Good of the Soul, the other that of the Body.

I begin with that which respecteth the Good of the Soul, *viz.* Holy Conference, or Religious Discourse.

The more useful and important any thing is, the more fit and necessary it is to be known; and the more fit and necessary any thing is to be known, the more fit and necessary it is to deliberate, advise, and confer about it. And hence doth it follow, that Religion, which is unquestionably the most Useful and Important thing in the World, is the most fit and necessary Subject of Discourse.

Accordingly did the *Israelites*, as we have seen receive with their Laws a Command to *teach them diligently unto their Children, and talk of them*, not only *when they sat in their Houses*, but *when they walk'd by the way*, &c. Not that this was the only Subject they were allow'd to discourse of; for there worldly Concerns, which were also necessary in their proper place, requir'd a share of their Thoughts, and Discourse too: but that they were to embrace all fair Opportunities of discoursing of their Laws and Religion, especially on their Sabbath, and other solemn Festivals set apart for that, and the like purposes of Religion.

And is not Religion as much our Concern as it was theirs, and are we not as much oblig'd to be concern'd for it? And if we are heartily concern'd for it, shall we not use our best Endeavours to advance its Interest, and take all fit and fair Occasions of improving our selves and others in the Knowledge and Practice of it?

Especially

Especially considering, that for this we have the Example of our Blessed Lord himself, who from the meanest Offices, and most common Occurrences of this Life, took occasion to instill into his Disciples and Followers some useful Doctrin or other, and raise their Minds unto heavenly Things: an Example so far practicable enough, and not unworthy of the Great Saviour and Reformer of the World, and therefore, to be sure, not unworthy the Imitation of those, who profess themselves his Disciples and Followers, and as such are styl'd by him *the Salt of the Earth, and the Light of the World*, Mat. 5. 13. Titles that sufficiently intimate our Obligation to enlighten the World with his Doctrine, and preserve others, as well as our selves, from corruption of Doctrin, and Manners too; always supposing Ability and Opportunity for the performance of these good Offices.

And agreeable hereto is St. *Paul*'s Exhortation to the *Ephesians*, 4. 29. *Let no corrupt Communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers:* And that parallel one to the *Colossians*, 4. 6. *Let your Speech be always with grace, season'd with salt, that you may know how to answer every Man*; as much as to say, As you season your Meat with Salt, to give it a savour, and preserve it from corruption; so let your Speech be season'd with gracious Words savouring of the Holy Religion you profess, and accommodated to the Capacities and Wants of those you converse with.

And if we would know what are the blessed Fruits, or Rewards of such Practice, we have a Prophet to satisfy us, *Dan.* 12. 3. *They that be Wise*

Wise, (or ‖ they that are Teachers of Wisdom) *shall shine as the brightness of the Firmament, and they that turn many to righteousness, as the Stars for ever and ever.* And to much the same purpose St. *James* 5. 19, 20. *If any of you do err from the Truth, and one convert him, let him know, that he who converteth a Sinner from the error of his way, shall save a Soul from death, and shall hide a multitude of Sins.*

‖ Hebr. *Maschilim.*

Nor are we to understand this of public Ministers only, but of any private Teachers, who keep within their proper Sphere, and particularly of those who Convert or reform any Persons by way of Discourse. Nay, our very Endeavours herein, how little effect soever they may have upon others, will be consider'd, and rewarded by our Heavenly Father.

It's true, there are too many profest Christians in the World, (to their shame be it spoken) so grosly ignorant, as to be very unfit to advise or instruct others in any way; but are they too ignorant to be advis'd or instructed? Nay, doth not their very Ignorance render them proper Objects of Charity? And is not good seasonable Advice, or Instruction, one of the best sorts of Charity, an Alms to their Souls? And is it any whit the worse for being administred in a plain familiar way of Discourse? And should they not be willing to receive, or even beg that charitable Assistance, which they greatly need? Certain it is, (for every Day's sad experience shews it, if the Apostle had not said it) that *Evil Communications do corrupt good Manners*, or Dispositions; and in all reason the cure should begin where the Distemper doth, and the evil Habit and Prac-

tice be remov'd by the contrary Habit and Practice. And if we have any true Fear of God, or Sense of Religion, (not to say ardent Zeal, and just Concern for them) we shall endeavour, at least endeavour, by good Communication to reform bad Manners, and be always ready, as occasion requires, to give, or to receive good Counsel and Instruction, to rebuke, exhort, encourage, and even *provoke one another unto Love and to good Works*, Heb 10. 24. these, and the like mutual Offices being highly Good and Necessary, especially in so loose and degenerate an Age: for *Salt is good*, saith the Lord, *but if the Salt have lost its savour, wherewith will ye season it?* Luk. 14. 34. * as much as to say, If Christians (*the Salt of the Earth*, Mat. 5. 13.) become like to those Bodies, whose Salt is extracted out of 'em, if they grow insipid and unsavoury in their Conversation, they cease to be Christians, and are good for nothing, having lost that active, seasoning, vital Principle, whereby they should keep others and themselves from corruption, and without which the Christian is dead, a mere *Caput mortuum*, tho' the Man be still alive.

* v. Ham. *Annot. in loc.*

I know there are a sort of Christians, who have a great deal of Religion in their Mouths, but little of the true Spirit of Christianity visible in their Lives and Behaviour, little of that peaceable and humble Spirit, of that charitable and healing Temper, which is every where almost requir'd, or exemplified, or recommended in the Gospel; and, as is the usual method of Hypocrites, what they want of Reality, supply and make it up in Pretence. But the Hypocrisy of such can be no greater Objection against Religious

Religious Discourse than it is against Religion it self; that is to say, it is none at all. For what if there be false Pretenders to Piety, must we therefore give over all pretending thereto? May n't a Tree bear Leaves and Fruit too? Many Hypocrites are believ'd to be truly Religious for seeming to be so; and shall we be thought Hypocrites for being Religious indeed? Tho' it's too too visible and notorious, that there may be a bare Form of Godliness without the Power, there is no Power of Godliness without the Form: and the true Christian must and will shew himself to be what he professes himself to be, and will therefore make Religion as well the Subject of his Discourse, as of his Thoughts and Meditations, I mean still with respect to Times and Seasons, and especially to our Lord's Day, which as it is Holy, requires a greater Holiness of Conversation; and as it is a Vacation-Time from worldly Business, affords more frequent Opportunities for Divine and Heavenly Entertainments, for our spiritual, everlasting Concerns.

CHAP. II. *Sect.* 6.

BEside the occasional Offices or Duties of the *Lord's Day*, that respect the Good of the Soul, there are others which respect the Good of the Body, and, as we shall see presently, do very well suit with the Holiness of the Day; I mean those corporal Acts of Charity or Mercy to our Neighbour, and to our selves too, which by the Laws of God and Nature we are oblig'd to, as occasion requires, and opportunity presents.

That there is such a Charity, Love, or Mercy, naturally due from us to our selves, is evident from those natural Wants and Necessities of our Bodies, which cannot without Miracles be supplied by any but our selves; and because it is a natural Duty, it is rather suppos'd than enjoyn'd in the Scriptures, particularly in that comprehensive, reiterated Precept of the Law and Gospel too, *Thou shalt love thy Neighbour as thy self*, wherein the Love of our selves is as plainly suppos'd, as the Love of our Neighbour is enjoyn'd, yea, and not suppos'd only, but made a Rule and Measure of our Love to our Neighbour.

But the more natural and necessary this Love of our selves is, the more apt it is to exceed its Limits, and gratify *Self* to the prejudice of others; and the more care is therefore to be taken, that it do not justle out, or intrench upon our Love to our Neighbour. If our Charity begins at home, surely it ought not to end there too. If we love our selves in the first place, we should love our Neighbour in the second place, and love him as we are to love our selves, that is to say, we should be always ready to perform the same kind of Offices of Love and Mercy to him, that we might justly expect as due from him to our selves, supposing only what frequently happens, and may therefore reasonably be suppos'd, that we were in his Circumstances, and he in ours.

And as there are many such good Offices, so there are many excellent Discourses to be met with in our own Language, which direct and perswade thereunto. All therefore that seems needful for me to do, is,

I. *To*

I. *To shew, that the corporal Acts of Charity and Mercy to our Neighbour, are proper and necessary Employments of the* Lord's Day.

II. *To lay down some Rules for the direction of our Charity, and apply them to particular Cases.*

I. *Then I shall shew, That these charitable Offices are proper and necessary Employments of the* Lord's Day.

And so much may be concluded from the Practice or our Blessed Saviour, who did many of his Cures, and Miracles of Mercy, on the Sabbath, nay, seems to have chosen that as the most fit and proper Day for such Works and Labours of Love, *Mat.* 12. 10, 11, *&c, Luk.* 13. 14, 15, *&c. Joh.* 5. 9. and 9. 14. *the Sabbath*, as he reasoneth in a like Case, being *made for Man*, Mar. 2. 27. that is, for the Good of Man, and that not Spiritual only, but Corporal also. And as he was zealously concern'd for the Temple, not because it was the Place of legal, typical Sacrifices, for these, he knew, were with the Temple it self, soon after to have an end, but because it was his *Father's House*, Joh. 2. 16. and *the House of Prayer to all Nations*, Mar. 11. 17. a reason that equally holds for Reverence to all Christian Temples or Churches; so he shew'd the like Zeal and Concern for the Sabbath, in vindicating it from the gross Abuses, the idle, uncharitable Interpretations of Pharisaick Superstition; and that not because it was such a Day of the Week, not for the sake of its Ceremonial Observances, which were then just ready to expire with the *Jewish* Day; but because it was a Religious Festival, or Day Holy to the Lord; a Reason that equally holds for the Exercise

ercise of Charity on our *Lord's Day*, and other Christian Festivals.

Indeed these are Offices very fit and proper for any Day; for our Love to our Neighbour is a considerable Part of our Religion, and *as we have opportunity, we are to do good*, Gal. 6. 10 and on what Day soever we discover the Wants or Distresses of any Neighbour, and are in a Capacity of relieving him, 'tis then an Opportunity presents it self, and that Opportunity is a Call to us for relief, and that Call is obliging more or less, as his Necessities are more or less urgent and pressing. And so far is the Holiness of any Day from dissolving, or even abating the Obligation, that it enhanseth it rather; for the Holier any Day is, the better it is to be employ'd; and how can we in the intervals of Devotion be better employ'd, than in Works of Charity or Mercy, whereby we do best resemble our All-Beneficent Creator, yea (with Reverence be it spoken, and with Humility perform'd) concur with him in the preservation of his Creatures?

And since our *Lord's Day* was instituted for a Memorial of the greatest Mercy, and Loving-kindness of God, of greater far than the Deliverance out of *Egypt*, (which yet was a good Motive to the *Jews* to shew Mercy on their Sabbath, *Deut.* 5. 14, 15.) we shall be very unmeet to partake of the Mercies of that Blessed Day, if we be not ready, as occasion may require, to imitate them in some measure, and *be merciful, as our Heavenly Father is merciful.* And with what Face can we look up to Heaven for Mercy, if we be not willing, at least, willing as occasion shall require, to shew Mer-

cy

cy to our poor afflicted Brethren, God's Substitutes and Receivers here on Earth? *Mat.* 25. 40, 45. I say, *at least willing*, partly in regard to our not infrequent want of Abilities, and partly in regard to that laboriousness and expence of Time, which some Works of Mercy or Charity may require, and are therefore, as we shall see presently, rather to be perform'd on some other Day.

II. *Proceed we next to the Rules we have design'd for the direction of our Charity,* And they are these that follow,

1. *In all our Designations of Charity, especially on the* Lord's Day, *we should consult the real benefit of our Neighbour.*
2. *Our Charity on that Day should not without great and apparent Necessity, be too laborious, or expensive of our Time.*
3. *Our Charity, on the* Lord's *Day especially, ought to have a particular regard to the Poor, and otherwise distrest of our own Parish, and to those more especially, who live piously and regularly in it.*

1. *In all our Designations of Charity, on the* Lord's Day *especially, we should consult the real benefit of our Neighbour.*

It is very certain, and evident to all that will but give themselves leave to think of the Matter, that there can be no true Charity, and therefore nothing that will pass for such with our All-seeing Judge, where there is no regard to the true, real Benefit or Good of our Neighbour.

And yet there is a sort of Charity in the World, or rather, something that passes pretty current for such, that doth neither procure,

nor further, nor even design any such Good to the Neighbour; I mean that formal, idle, unprofitable way of visiting sick Persons, which is too too common a thing among us, and indeed is many times not unprofitable only, but troublesome, and which is worse still, dangerous: And I take it for certain, and do speak it with no small regret, that sick Persons, not a few, are by the Number, the impertinent Tattle, and Importunity of Visitants, oppress'd, weaken'd, destroy'd. This, as was said, I take for certain, and may appeal for the Certainty of it to those experienc'd Physicians, who, where they perceive any Danger, do generally forbid such Visits on that Score, and are able, no doubt, to give Instances in abundance of such fatal Miscarriages; and perhaps it may be some kindness to them, (who are sometimes censur'd, when the Fault lies where I have plac'd it) and a real Piece of Charity to others, to tell the less discerning Reader how it comes to pass: And I take it to be most commonly thus.

When those, who are rendred weak by their Distempers, are rendred more so by such their Over-officious Attendants; they are, or seem to be, under a necessity of relieving themselves by Cordials, or any spirituous Liquors that are near at hand; these proving too strong, or otherwise prejudicial to their weak Habit of Body, especially when repeated as often as such frequent occasions may seem to require, do either heighten the old Distempers, or bring some new ones, which do bring Death. And if many others do escape, no Thanks to such Visitants.

I know

I know there are many Persons, and Families, whose Poverty secures them indeed from such kind of Attendants, but doth not secure 'em from it self; and many little Services may be useful, where there are many and great Wants. And far be it from me, or any one else, to condemn, or even discountenance any the least Services, or Helps in such Cases, or indeed in any, where the Wants are real, and the Services are so too. Indeed when I speak against useless, uncharitable Visits only; I cannot well, or fairly be understood, as if I spake against all, or any others; so far from it, that to say, or suppose, that there are others, that is, such as are really charitable and useful is to commend them.

This indeed is not enough, where more, much more is deserv'd; and therefore I do now say, and say it on good Scripture-Authority, that the visiting of Sick, or otherwise afflicted Persons, well and prudently manag'd, is a right-worthy and rewardable Piece of Charity, *Jam.* 1. 27. *Ps.* 41. 1, 2, 3. *Mat.* 25. 36, 40, 46. and where any of us are capable of administring unto them any real Comfort or Relief, and are no less willing than we are able to administer it, we shall with the *Samaritan* in our Lord's Parable, *Luk.* 10. deserve the Character of good Neighbours, and have a Reward proportionable to our Charity. But if with the *Levite* in the same Parable, we do only *come and look on*, or perhaps bestow on them a few sweet Words, such as, *be ye warm'd, and fill'd, notwithstanding we give 'em not those things that are needful for the Body, what doth it profit?* Jam. 2. 16. what doth it profit them? And if

it

it do not profit them, what will it profit us? Nothing, to be sure, as a Deed of Charity, or Love truly Christian, for such it is not; and since it is not such; for Love's sake, for God's sake (for God is Love) let it not any longer usurp the Name. Let not our most Holy Day be any longer abus'd, or its Duties neglected on the idle pretence of a merely nominal, imaginary Charity.

To be short, and plain: Let no such idle Visits, and Entertainments, as unbecome Christians on any Day, be made their Diversions on this, much less their common and ordinary Diversions, as they are with some Pretenders to Charity and Piety too.

2. *Our Charity on the* Lord's Day *should not, without great and apparent necessity, be too laborious and expensive of our Time.*

It should not be too expensive of our Time, because, as we have seen already, there are many other Duties which require a share of it. It should not be too laborious, because, as we shall see by and by, the Day is design'd, in part, for the ease of Man and Beast. I except Cases of great necessity, because great Necessities of this Nature, have great Reason, and great Charity of their side; and we are told by our Lord himself, that *He will have Mercy, and not Sacrifice,* i. e. in a Case of Competition, which admits not of both.

But of this more hereafter.

To apply our Rule then to particular Cases, and those such as are of most general Use and Concernment.

It hath appear'd, that visiting of the Sick and Distrest, where we may be really serviceable

or

or assisting unto them, is an Act of Charity, that will not lose its Reward; and that as it is such, it's a very fit and proper Employment of the *Lord's Day*. But it's here suppos'd, that we be plac'd pretty near them, at no such distance, as should require any long Time, or any great Labour of Horse or Man for the performance; a Supposition reasonable enough, and indeed, very needful, where our *Lord's Day* is interested, unless (as in the Case of necessity before-excepted) the Benefit of the Charity be sufficient to countervail the Loss of our Time and Ease, which are here to be consider'd and regarded.

For another Case, take we that of Peace-making, or composing Differences among Neighbours, which is an unquestionable Act of Charity, and therefore proper for the *Lord's Day*; provided always, that it keep within the Limits of our Rule, *i. e.* that it be done without any great Labour, or expence of our Time, as sometimes it may with very little. For when Neighbours are come together, we have a fair Opportunity of discourfing 'em, either before or after Divine Service; and their coming together to hear the *Gospel of Peace*, and perform such other Offices, and Services as will never be accepted without a *Peaceable* Disposition, presents us with a fit occasion to begin a Treaty of Peace, and withal, affords a good Motive or Argument to persuade thereunto: And if the Difference between them requires not any long Examination, it may, by discreet Management, and the Blessing of the *Prince of Peace* upon his own Day, be soon and happily compos'd. But if the

Matter

Matter is not to be concluded without examining Witnesses, balancing Accompts, *&c.* the *Lord's Day*, tho' it be a very fit and proper Day for advising and persuading to a Treaty, as also for deliberating, resolving, or agreeing thereupon, is a very improper Day for the Treaty it self, as having a great deal of other Business to imploy us, and such as ought to have the Precedence of long Treaties even of Peace; for how beneficial soever such Treaties may prove, they may prove as beneficial altogether, if transacted on another Day; and the usual Methods of transacting them, are at the best too secular for our most Holy Day.

By what has been said to these Cases, others of like Nature may be easily resolv'd, and therefore we will pass on to our

3d. and last Rule, *viz. That our Charity, on the* Lord's Day *especially, ought to have a particular regard to the Poor, and otherwise Distrest of our own* Parish, *and to those more especially who live piously and regularly in it.*

Where are two things to be distinctly consider'd.

1. *That it ought to have a particular regard to the Poor and Distrest of our own Parish.*
2. *That it ought to have a yet more particular regard to those Poor and afflicted Members of our own Parish, who live piously and regularly in it.*

1. *Our Charity, on the* Lord's Day *especially, ought to have a particular regard to the Poor,* &c. *of our own Parish.*

For beside that we have ordinarily better Opportunities of understanding the Circumstances, and Behaviour of our own Parishioners,

ners, and more frequent Opportunities withal of dispensing our Charity unto them, and Providence in all such Cases, lays Obligations as it gives Opportunities; beside this, I say, Every Parish, as it is a Society, and much more as it is a Religious, and such a Religious Society, is oblig'd to assist, and take care of its own Members; for it being a Society, and a Society, whose chief End and Design is the ordinary personal Communion of its several Members in the most solemn Offices of Divine Worship, they should be all united in their Affections, as they are, or ought to be in Worship, all link'd together by the common Bands, and mutual Offices, and Endearments of Love and Kindness, without which, their Unity, Communion, or Fellowship is not complete or perfect.

Accordingly, in the Primitive Times of Christianity, every Church, as often as the Lord's-Supper was celebrated, *i. e.* every *Lord's Day* at the least, had not only a Love-Feast, whereof its own Poor had a share, but a Collection of Offerings for the seasonable relief of any that wanted, all that were able bringing † their Gifts to the Altar, and all that were Partakers of the Altar being, according to their Needs, Partakers of those Gifts.

† *v.* Mede's *Diatr. Hol. Alt.* Sect. 2.

It's true, the several Churches of those Times were not divided into Parishes, as ours now are; for this was not so practicable, nor indeed so needful, till Christianity had made some progress in the World; but this, notwithstanding, every Church did then

then provide for its own Officers and Poor too, as well as its Circumstances would permit. And those Churches of the present Age, that have the Benefit of Parochial Societies, which the Primitive had not, have therewith an Obligation to make use of it to the Glory of God, and to the Comfort of their several Members.

To come home to our own Case.

‖ 43. Eliz. *Ch.* 2. As our State doth require ‖ every Parish to maintain its own Poor, or in case of Inability, to be assisted by the neighbouring Parishes; so our Church, as is shewn above, hath order'd frequent Communions, and Offerings, at each to *be disposed of by the Minister and Church-Wardens of each Parish, as they shall think fit,* * not doubting but they will think fit to consider their own Poor before any others, whose Circumstances are not extremely Hard.

* *Rubric after Communion-Service.*

And if these Laws, and Orders, are not in all Places observ'd, as they should be, it's enough to our purpose, that they are still in force, and therefore ought to be observ'd; and that the less they are observ'd, the more regard is to be shewn to our own poor, distressed Parishioners, in some other way. But,

2. *Our Charity, on the* Lord's Day *especially, ought to have a more particular regard to the Poor,* &c. *of our own Parish, who live piously and regularly in it.*

As all Nations and Languages, I think, without any, at least, without any considerable

rable Exception, are agreeed in the Apprehenſion and Perſuaſion of a Divine Power, and in the Profeſſion of ſome Religion or other; ſo whatever their Religion be, and however they differ in their Notions of particular Virtues and Vices, they are agreed in the general, that Virtue and Vice, Piety and Impiety, do deſerve, and, as they deſerve, require very different Treatment, and have accordingly provided by their public Laws and Conſtitutions, That he who doeth what is Virtuous, and Good; or but appears ſo to them, may receive Good, and he that doeth Evil, may receive Evil. Indeed, what can deſerve to be countenanc'd and encourag'd, if Virtue, Piety, and a regular, exemplary Behaviour do not deſerve it? And what, on the other hand, can more, can ſo much deſerve to be diſcountenanc'd, chaſtis'd and cenſur'd, as Impiety and Immorality, eſpecially when they are grown publick and ſcandalous, impudent and daring?

I know there are ſome Caſes, wherein Men of very bad Manners may, and ought to be reliev'd, even tho' their Idleneſs, and other Immoralities are the chief cauſe of their Wants; for ſo long as they have a right to their Lives, (as they have no doubt with reſpect to us, till they have forfeited it by their Crimes, and Juſtice has taken hold of them) they have a ſort of right to ſuch charitable Supplies as are neceſſary to the preſervation of them.

But

But whatever Supplies are due unto such, Correction may be due to 'em also; and it is then certainly so, when their Vices, are great and scandalous. And if they have all the relief that is necessary to their Subsistence, they should, in all Reason, and Conscience too, have all that Correction withal, which is necessary to the Reformation of their Manners: For to give them frequent Supplies, and no Correction, is plainly to encourage 'em in their vicious Courses.

Whereas the Poor, for whom we are at present concern'd, have a Right, or Title to our Charity, not only as they are Poor, but as they are Parishioners also; nor yet so only, but as they are pious and regular Parishioners; and in the relief of such, there is, over and above the corporal Charity, an Encouragement of their Piety and good Manners, which is a Charity to their Souls, and a Charity of the most insinuating and prevailing kind.

And when I have said this, I hope, I have said enough to recommend such a distinguishing, double Charity to all cordial Disciples of our Lord *Jesus*.

Something, however, should be added with respect to our *Lord's Day*, and that is this, That since Piety and Charity are the principal Business and Design of that Holy Day, such a rare Mixture of both, as is here recommended, must needs be very proper for the Day.

And

And whilſt we thus diſpenſe our Charity, as the Lord hath proſper'd us, on his own Day, we make it a truly bleſſed Day to our Neighbours, and to our ſelves too.

To our Neighbours, who by ſuch our Charity are excited to a greater Love of God and Religion, and to a more Pious and Regular Demeanour, on that Day eſpecially, which as they cannot but ſee, and perceive, brings its Bleſſings along with it;

To our ſelves, who whatſoever we diſpoſe of in ſuch a way, ſhall be ſure to have it return'd to us with Intereſt, and a Bleſſing, or rather Bleſſings: for many, and great are the Bleſſings of Charity promis'd by God, and therefore Sure: And the greater is the Charity, the greater will his Bleſſings be; eſpecially on his own Day, which, as we ſhall ſee before we have done with it, is deſigned by Him for a Day of ſpecial Bleſſings, to all the Religious Obſervers of it.

CHAP. II.

SECT. VII.

HAving shewn (at large) wherein the Sanctification of the Lord's Day doth consist, we are now to proceed to that *Rest*, which is requisite and necessary to the due Sanctification thereof, therefore enjoyn'd in the fourth Command of the Decalogue. But after what has been discours'd above, in our Explication of that Commandment it may suffice to observe, that the Rest we are speaking of, is not a Cessation from all Works whatsoever, (for we have found out a great deal of Work for that Day, both proper and necessary,) but a Cessation, or Abstinence from all such Worldly Works, and Diversions as are Letts, or Impediments to the Better, the Heavenly Works of Piety, Charity, whereby, as hath fully appear'd, the Day is to be sanctified. And such a Rest as this, is plainly necessary in the nature of the thing, our Intellectual as well as Bodily Powers being utterly uncapable of prosecuting things of such different natures, as our Worldly and Religious Works are, at one and the same time.

And this is so evident and unquestionable, that it is acknowledg'd even by those who have contended, and contended earnestly, for

for more Liberty on the Lord's Day, than I ſhall, or, I think, They ought to have done: tho' I know, and am ſorry to find, that when they have come to particular caſes, they ſeem to have forgotten ſuch their Conceſſions: And I had rather take notice of Them here, becauſe I ſhall take leave to diſſent from them, as far as they fall off, from thoſe their Conceſſions, and that not without reaſon, as will appear anon.

If I have been longer on this Argument than ſome may deem neceſſary; I would only ſay, that other Men may have other thoughts of the matter: and whether the whole, or any part of this Diſcourſe be thought neceſſary, or not neceſſary; it may be uſeful to moſt Readers, and if it be as uſeful throughout, as I endeavour to make it; I have my End, and, I hope, They have Theirs.

CHAP. III.

ALtho' it hath appear'd, that the Sanctification of the Lord's Day, doth conſiſt in the Works of Piety, and Charity; it may ſtill be doubted of other Works, whether they are fairly conſiſtent with thoſe, and allowable on the Lord's Day. And therefore we will, next proceed to the 3*d.* thing at firſt propos'd, *viz.*

III. To lay down a few Rules for the direction of the Scrupulous, and Ignorant, as to what is, or, is not Allowable, or Lawful to be done on the Lord's Day. And our 1*st*. Rule is this.

Works of Necessity may, and ought to be done on the Lord's Day. By Works of Necessity, I understand such Works as cannot be deferr'd, without Great and Apparent Danger or Damage to our selves, or others. And the Sabbath being made for Man's Good, as was noted before, from our Blessed Saviour, and Mercy prefer'd by Him to Sacrifice; we may depend upon it, that such Works not only may, but ought to be done upon our Christian Sabbath. And indeed all Parties among us, seem to be so far agreed.

However considering that Necessities may be, and often are, pretended where there are none; and where they are Real, may be vitiated by siniſter ends, or respects; I think it not amiss to prevent and obviate such abuses, by particular Instances, or Cases.

Put the Case then, that I find my self in danger of a Fever; may I not endeavour to prevent it; tho' it should be the Lord's Day? yes, without all Doubt, or Scruple on any Day: and if cutting a Vein, or any Medicinal Application are likely to do the Work, as generally they are if timely used: I need not, nay, I ought not to stand upon the Circumstance of Time, because the Danger is Great, and admits not of delays. Should I stay till to-morrow, it may be too late: let me do as I Please; my Feaver will make no distinction of days. But

But now if my Diſtemper be Chronical, Slow and Gentle, and I am altogether as ſafe, if I ſtay to another Day; my Soul ought on this Day, to have the preferrence of my Body, and I am to reſerve my *Phyſick* for one of the Six.

And for thoſe, whoſe Cuſtom it is to pick out this, as the moſt convenient Day in the Week for ſuch purpoſes, I mean, as the only Day they are willing to ſpare, (if indeed they are willing to ſpare any Day) from Buſineſs, or Pleaſure, let me adviſe, or if that will not do, let me *Beg* of them to conſider, whether the Lord of Life, and Death whoſe Rod, whoſe Chaſtning Hand they do feel, and at whoſe diſpoſal they intirely are; He in whom *they do live*, and *move*, and that perhaps in a more liberal ſence than they imagine, *He whoſe Eyes are over the Righteous, and his Ears are open unto their Prayers*; I ſay, whether He, and his Holy Day are not more to be regarded, and his Bleſſing more neceſſary, than any or all the unſeaſonable, ill-tim'd means, they are pleas'd to make uſe of? and the whether his Bleſſing may be ſafely relyed on, or expected, where there is no application made to Him for it? eſpecially where his Day is made choice of, as I do more than ſuſpect it frequently is, purpoſely to avoid all applications, and ſervices of that nature. Whereas they may find King *Aſa* cenſur'd in Scripture for his *not ſeeking to the Lord* as well as to the *Phyſicians* for help; and not only ſo, but (what may perhaps more nearly affect the Perſons, we are now addreſſing to) dying

of a Disease, that seem'd not to have been Mortal. 2 *Chron.* 16. 12, 13.

Again. As in the case of Acute Distempers it is lawful to take *Physick*, &c. on the Lord's Day; so it is, no less lawful to administer it, and as occasion may require, to prepare drugs, travel, *&c.* in order thereunto: for the same Necessity which justifies the one, doth justify the other also.

But then a Caution is here to be interpos'd, *viz.* that these things be done with regard to their Neighbour's Necessity rather than their own advantage; or, which amounts to the same, as Works of Mercy, rather than as Business of their own. And therefore those who are by their Trade, or Profession oblig'd to such kind of Imployment, as well on this, as on other days, should, and if they act upon a principle of Conscience, will be contented with less Pay, and lower Gratuities, or, which seems more advisable, set apart for the uses of Piety, or Charity if not all, yet a considerable part of what they get on this Day, which is it self set apart for such uses. And by this means, a Compensation would be made, for the Neglect of the proper Duties of the Day, and what were lost to Religion in one way, would be made up to it in another, especially if on the Evenings and Mornings of that, and other days, when they have more Leisure, their Devotions were enlarg'd by way of Communication, or Amends for such their Neglects; which, if it be not absolutely necessary in all such cases, would at least become them, as Disciples of the Holy Jesus.

And

And for their encouragement they have an Excellent Example of One * of the most Eminent of their Profession, whose constant Practice it was, (my Author knew him most intimately,) to lay by him in Store for God, and the Poor, as the Lord had prosper'd him, and who by doing thus, laid up for himself Treasures not in Heaven only, but on Earth too, his Wealth by the Divine Benediction no doubt, increasing and abounding, as his Charity did.

* Dr Willis. *Vid.* Pharmac. Secund. Præfat.

But what shall we say to those Works, which might, and should have been done before the Lord's Day, and become necessary thro' our Negligence and Default? Why truly, that, the omission of them being culpable, and sinful, we ought to repent of it as of any other Sin, and to be more Watchful, and Circumspect for the future. But then, as the Necessity is not the less for our preventing it; so the Works are not the less necessary to be done for our not doing 'em sooner: and from what quarter so ever it comes, Necessity, as the Jewish Doctors speak, *drives away the Sabbath.*

But besides the Works of Necessity properly so call'd, there are others of a lower form, or degree, which, for distinction, we shall call Works of Convenience. And as to These I lay it down for a

2*d.* Rule, That Works of Convenience, as far as they are consistent, with the due Sanctification of the Lord's Day, may be lawfully done upon the Day.

Plain it is, that our Saviour Christ did some Cures on the Sabbath, where there was no danger of Life. *Mat.* 12. 9, 13. *John* 9. 14. And others, where the danger was not present, or imminent, *Luke* 14. 1, 2, 4. *John* 5. 9. And by the defence, He made of himself for those Cures, and of his Disciples for their plucking, rubbing, and eating of the Ears of Corn on the Sabbath. *Luke* 6. 1, 2, &c. He sufficiently shew'd, that the Ease and Refreshment of Man and Beast, were very agreeable to the design of the Sabbath, whether the second Sabbath after the first, as we read in the place last cited, was the ordinary weekly Sabbath, or (as a most Learned * Author of our own has now rendred highly probable) the Feast of *Pentecost*: for all their Sabbaths that were not Fasts, were times of Holy Festivity: and where were the Festivity, if there were not a competent Measure of Ease and Refreshment? such a Measure, I mean, as is fairly consistent with the Holiness requir'd at those Times.

* Dodw. de veter. Gr. Rom. Cycl. Dis. IX. Sect. 41.

And what our Blessed Lord allow'd of this Nature on the Jewish Sabbaths, we cannot well, cannot reasonably doubt, but He allows on the Christian.

Indeed such is the State and Condition of Man in this World, that there are many little Works, and Offices of civil Life requir'd to a Comfortable Subsistence, to a ready, chearful performance of Religious Duties, and to an Innocent Compliance with the Rules of Decency, Civility, or Humility: and as far as any of these, or any

such

ſuch as theſe, are ſubſervient to, or conſiſtent with the due Sanctification of our Lord's Day, ſo far, we may be ſure, they are conſiſtent with our Duty, and allow'd, or at leaſt not forbidden, by Our Religion.

But then it would be noted, and ſhall be our

3*d.* Rule, that what Worldly Works, or Diverſions ſoever (Caſes of Neceſſity only excepted) do hinder the due Sanctification of the Lord's Day, are unlawful on the Day.

It hath already appear'd, that the Lord's Day is to be ſanctified. It hath alſo appear'd, that in order to the Sanctification of it, a Reſt is neceſſarily requir'd, and that that Reſt is a Ceſſation or Abſtinence from all ſuch Works, and Diverſions as are Letts, or Impediments to the Religious Duties of the Day:

And from theſe Premiſſes it follows unavoidably, that all ſuch Works, and Diverſions, how innocent, or convenient ſoever in other reſpects, are unlawful in this, that they are Impediments to thoſe Duties.

But as clear and unexceptionable as this our Rule is; Men have ſtrangely differed in the application of it, and I think none more than thoſe who have labour'd moſt in theſe Controverſies: and whilſt both Parties (I ſpeak what is now pretty freely acknowledg'd on all hands) ran into Extremes, they left Truth with Vertue in the middle way, and there we may expect to find it.

Now

Now two Ways there are whereby our Worldly Works and Diversions may hinder the Religious Duties aforesaid.

1. By robbing us of our Time, that Sacred Time, which ought to be impoy'd in the performance of them.

2. By robbing us of our Hearts, I mean, by indispoſing us for ſuch performance.

And whether any of our Works, or Diverſions be, or be not faulty in other reſpects; this we may depend upon, that as far as any of them (Works of Neceſſity always excepted) do offend in either of thoſe Ways, they are ſo far Culpable, or Unlawful.

But becauſe General Rules, like General Favours, make but little impreſſion upon ſome minds; we will apply this, and the proceeding Rule to particular caſes, and apply them ſo, as may help to the Reſolution of any Others of like Nature.

And firſt, for Worldly Works, or Imployments, as diſtinguiſhed from thoſe we call Diverſions, and Recreations.

It may be neceſſary, and therefore allowable to keep ſome of a Family at home to look after Children, or dreſs meat, and be a Safe-guard to our Houſes, while the reſt are at the Publick Service of the Lord's Day. But to keep more of them from the publick Aſſemblies than are neceſſary for ſuch Occaſions; is to keep 'em from the

Prin-

Principal Duty of the Day, and that too, as the caſe is put, without Neceſſity. And as far as any Maſters are juſtly chargeable herewith, ſo far are they chargeable with the Neglect, and Prophanation of the Day, and the Violation of that Commandment, which requires them to keep it Holy, and that with reſpect to their Families, as well as to Themſelves.

Again, To gather a few Sticks, or the like near at Hand for preſent occaſion, tho' it be not a matter of Neceſſity, but Convenience, is allowable enough on the moſt Holy Day. But for any one to make it a Day of Worldly Labour, or ſpend a conſiderable part of it in gathering Sticks, and binding 'em up together, and that too in a preſumptuous manner (which ſeems to have been the caſe of the Man that was Ston'd, *Numb.* 15. ||) is *to deſpiſe the Word of the Lord, and to break his Commandment, and his Iniquity ſhall be upon him.* v. 31. ||*V.* Patric. Comment in loc.

Again, To conſult ſome uſeful paſſage in common Hiſtory, Chronology, or the like, upon occaſion, may be as allowable on the Lord's Day, as it is to quote, hear, or read ſuch a paſſage in a Sermon, or Treatiſe of Divinity. But to make Human Learning our Buſineſs, and Study on this, as on other days, is to make it an Impediment to the proper and neceſſary Buſineſs of this Holy Day, and for that reaſon is Unlawful.

And the ſame may be ſaid of ſome Controverſies even in Divinity, eſpecially as they are manag'd by ſome Writers with too great

great Heat, and too little Sincerity.

Once more. As some portions of the Week-days may be allow'd to Devotion, and others to Bodily Ease, and Refreshment, without any real prejudice to our Secular Interests; so the like portions of the Lord's Day may be be allow'd to Necessity, and Convenience without any prejudice to the Interest of our Souls. But to squander away our Sacred, and most precious Time, and dispose of it as it were by Whole-sale unto Mammon, is to rob God of his due, and to set Mammon in his Throne, that is, it is no less than Sacriledge, and Idolatry: for the Service of Mammon, as here understood, doth imply Trust, or Affiance: and as Trust in God is an Act, I might say a principal Act, of Divine Worship; so Trust in the Creature, is Creature-Worship, or Idolatry. And therefore is Covetousness by the Apostle not improperly stiled Idolatry. *Colos.* 3. 5. and the Covetous Man an Idolater. *Eph.* 5. 5. And then surely it should not be thought strange, that our Blessed Saviour pronounces it so *hard a thing* for those *that have Riches*, that is, He explains himself, for *them that trust in Riches, to enter into the Kingdom of God.* Mark 10. 23, 24.

But in all such cases a Difference is to be made betwixt those that have the disposal of their own, or other Men's Actions, and those that have not. For where Worldly Works, or Imployments are unlawful in no other respect than that of the Time of perform-

forming them, they are not at all unlawful to those, who have not the disposal of their Time, and Actions.

This plainly is the case of Christian Servants, or Slaves, in *Turky*, and other Infidel Countries, where neither private Masters, nor publick Governours, have any respect for the Lord's Day: for Christianity, which doth not dissolve any Natural, or Civil Rights, leaves Servants, as it finds them, under the Yoke, and permits, nay, requires 'em to *obey their Masters in all things.* Col. 3. 2. 1 *Pet.* 2. 18. (*i. e.*) in all kind of Work, or Service they are otherwise oblig'd to. And if you would have the reason, hear the Apostle 1 Tim. 6. 1. *Let as many Servants as are under the Yoke count their own Masters worthy of all Honour* (which implies Service, and Obedience) *that the Name of God, and his Doctrine be not Blasphem'd*, or evil spoken of, as to be sure it would have been, if He had exempted Christian Servants from that Subjection, and Service, which is due to their Masters by the Law of Nations, of those particular Countries they belong to.

So that any Worldly work that is Lawful on other days, and requir'd by Masters on the Lord's Day, not only may, but ought to be done by Christian Servants in any Infidel Country: provided always, that they use all lawful due means within their power of getting out of such Bondage, and in the mean time sanctify the day, and work too, as well as they can, by devout and frequent Ejaculations or Addresses to their Heavenly Master.

And

And thus stood the Case in the Apostolical and succeeding Ages; till at length Princes, and States submitted themselves to the Scepter of Jesus, and by their * Edicts, and Laws provided for the free and general Observation of the Day consecrated to his Service.

*V. Morer's *Discourse, not. and Observ.* Lord's Day. *Dial.* 3.

And if in Christian Countries now any Masters shall presume ordinarily, or frequently to exact such Work on that Holy Day, as is forbidden by the Laws of the State they live under; there is a Remedy at hand, which may, and ought to be made use of, I mean an Appeal to those in Authority, who are by their Office oblig'd to redress any grievances of this nature, as far at least as they are empowred, and requir'd by the Laws of their Countrey.

But this must be taken with a Caution: for as it becomes not Servants to be ever and anon complaining of their Masters; so it would be a practice of very ill Consequence in Christian Families, and is therefore without apparent necessity to be forborn, because nothing less than apparent Necessity can justify such dealing with Masters. And then, and then only, is the Necessity apparent, when it appears, that Masters are resolved to go on in exacting Labours, or Services notoriously prejudicial to the Piety, and Service of the Day. For in all cases doubtful, or not apparent, Masters, as all other lawful Governors, are to be obey'd: † and where it is not a Sin, but Duty to obey them, there can be no necessity, or just cause of complaining of them.

† *V.* Sharp's *case of doubt. Conse.*

As

As for Recreations, or Diverſions, which come next in our way, Certain it is, and undeniable that there are Holy Exerciſes, or Imployments, ſuch as Religious Conference, Singing of Pſalms, Hymns, and Spiritual Songs, *&c.* which may be properly call'd Recreations, and are very fit and proper for the Lord's Day.

It is alſo certain, that to eat and drink on our Lord's Day for the recreating, or refreſhing of the Body, and Mind, and that in a more ſplendid manner than Men ordinarily do on other days, is very agreeable to the deſign and nature of a Feſtival as well as to the allow'd || practice of the Jews on their Sabbath. But foraſmuch as the Feſtival is a Religious one; all due regard is to be had to its Religious Duties, and *whether we eat, or drink, or whatever we do,* we are then more eſpecially to intend *the Glory of God.* 1 Cor. 10. 31. And to make it a day of Gluttony, Drunkeneſs, and other kinds of Senſuality, or ſpend more of that Sacred Time in pampering of the Body, and fulfilling the Luſts of the Fleſh, than is really conſiſtent with the due care of the Soul; is to make it a Heatheniſh rather than Chriſtian Feaſt, and that too of the worſer, the Looſer ſort.

|| *V.* Lightf. Chronic. Sect. 20. it. Hor. Hebr. in Luc. 14. 1.

Again: As we cannot but allow of ſuch Meals, or Proviſions as are proper for our Religious Feſtival; ſo it is but fit and congruous, that ſome competent Time be allow'd for digeſting them, and as far as any Innocent, Inoffenſive Diſcourſe, or Exerciſe, whether diverting, or not diverting, may be needful, or

or requisite for Health and Digestion, so far do they seem to be allowable and proper for the Festival.

Besides, a Moderate Refreshment of the Body, and Relaxation of the Mind may be sometimes requisite in order to Devotion it self, which if long continued, is without such Helps apt to flag, expire and die: for the Mind of Man in its present state of Union with the Body doth, and must act by the Animal Spirits, as its Instruments, and unless these be supplied, or excited, as occasion requires, it cannot be long intent upon any Subject, and must therefore, when tir'd out with the Exercises of Devotion, have some convenient and becoming Relaxation, or Refreshment, whereby it may be enabled to return to 'em with fresh Vigour, and Alacrity.

So that supposing, and allowing for, the good Intention of some Persons, they are none of the Best, or most Discreet Friends to the Day, or the devotion of it, who, as if they had forgotten. that they are Flesh as well as Spirit, do trouble themselves, or others with little Niceties, and unreasonable Scrupulosities in these matters, such as instead of advancing the Interest of Religion, do not a little dis-serve, and prejudice it, whilst they not only make those who are possessed with them, Proud, Censorious, Ungovernable and more idly Busy, than the things scrupled at would have done, but give occasion to Men of Looser Morals to speak evil of our most Reasonable, and Best-tempered Religion, as if they had not a due

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regard to Human Infirmities, Wants, and Conveniences, or even to those very Ends of Piety, and Devotion, which we affirm, and affirm truly, to be intended, and promoted by it.

But then I would have it obſerv'd, that the Relaxation here allow'd and defended is no more, and no other, than is fairly conſiſtent with the due Sanctification of our Lord's Day. For I have admitted of no Recreation, or Divertiſement whatſoever, but what is for the kind, or quality Lawful, Innocent, and Inoffenſive; for the Time of uſing it Reaſonable; for the manner decent and Becoming; and for the degree, or meaſure, Moderate. And if any Recreation wants either of theſe Qualifications, I am no more willing, than I am able to defend it; but do hereby reject and give it up for Culpable and unlawful; if on no other account, yet as an Impediment to the Religious Duties of the Day. And indeed it is ſo far diſallowed and condemned by our preſent Rule.

However, that any One who deſires ſome further ſatisfaction in the point, may have it, we will take a ſhort View of the ſeveral Qualifications now mentioned.

And firſt for the Kind, or Quality of our Recreations.

It is no Queſtion, I hope, with any of us but that whatever Recreations are unlawful on other days, are much more unlawful on the Lord's Day.

And as little reaſon have we to queſtion the unlawfulneſs of all, or any of thoſe Re-

creations, which are forbidden on this day by the Just and wholsom Laws of our Countrey. And therefore if we had no other Exception against Bear-baiting, Bull-baiting, Interludes, or Common Plays, and all Meetings, Assemblies, or Concourse of People out of their own Parishes for any Spoils or Pastimes whatsoever; all these ought to be forborn by us *not only for Wrath*, or Fear of Punishment, *but also for Conscience sake.* Rom. 14. 5. or; which amounts to the same, in Obedience to the Civil Authority, which forbids them. *

* 1 Car. 1. Chapt.

And as Recreations on the Lord's Day especially, should be every way Lawful; so they ought to be Innocent and Inoffensive, no ways Injurious, to our own, or to our Neighbours Souls, no ways Injurious or Prejudicial to the Interest of Religion, the proper Business of the Day. And hence have we good reason to reject Cards, Dice, Dancing and all other Games, Sports, or Pastimes such as these, that is to say, such as are naturally apt to steal away our Affections from Heavenly things, and indispose the Mind for Spiritual Exercises.

Then for the Time.

Let Corporal Recreations be never so Lawful otherwise, and never so Innocent they cease to be either one or t'other, when once they intrench upon those hours, or parts of the Day, which by our respective Superiours are appointed for publick Worship or the private Devotions of the Family. For these are the Great Duties of the Day, and may not, ought not to be justled out by any

any unneceſſary Recreations, which at the beſt are only allowable (not Duties) and allowable only in their proper Time, and Place, I mean in the intervals of Devotion, and Charity.

As for the Manner of recreating, or refreſhing our ſelves, in all reaſon, and congruity it ſhould be Decent, and every way ſuch, as becometh our moſt Holy day. And on this Conſideration, as well as others, we are to avoid all Noiſy, Boiſterous Sports or Exerciſes, which are no more ſutable to the Sanctity of the Day, than they are to that Devout and Heavenly frame of Spirit, which is requir'd to the due Sanctification of it.

Then for the End, or Meaſure.

Our Recreations ought to be Moderate. This indeed is very true of all days, and Times, and of all Recreation: and the reaſon is plain, becauſe they would not otherwiſe anſwer the deſign of Recreations, which is to relieve, and refreſh the Spirits, not to ſpend and exhauſt them, to capacitate and fit Men for their Buſineſs, not to diſable them, or keep them from it: A reaſon, that not only holds Good, but has much more Weight and Force in it, when apply'd to the Buſineſs of our Lord's Day, which is much more Conſiderable, and important than that of the Week-days, and cannot be omitted without greater danger: and yet omitted it will be, or at leaſt not attended to, as it ought to be, if our Recreations do rob us of our Time, and Thoughts, or have a greater ſhare of theſe than is allowed by our Rule, or well conſiſtent with our Duty.

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I am well aware, that to be *over-Nice* in such determinations as these is to be *over-Wise*, which Wisdom it self hath caution'd us against. *Eccl.* 7. 16. But I am sensible withal, that there are Christians in the World not a few, whose Capacities and Attainments are very Low: and Charity prompts me in Condescension to such to be yet more plain and particular: and therefore I shall observe that however some Refreshment of the Spirits, and some Intermission of Devotion may be ordinarily requisite after our Meals, and when our Spirits fail us in the Course of our Devotion; it is no ways necessary, or requisite that such Refreshment, or consequently such Intermission in order to such refreshment should be of any long Continuance: and if we except some Studious, Thoughtful Persons, whose Constitutions, or way of living may require more Exercise, I do not see why half an hour, or some such portion of our Time should not pass for a Reasonable, Sufficient Allowance to most Men in those cases.

And to such as are disposed for Bodily exercise, and especialy to those that want it, I would particularly recommend Walking, which is the most Innocent and Inoffensive Exercise I can think of, and withal very healthful and Refreshing, and Refreshing to the Mind, as well as to the Body; what's more still, it refreshes Both so, as to leave no ill Impression upon either.

And whether a Man walk alone, or in Company; if his Time, and Thoughts are imploy'd in observing to himself, or others any of the wonderful works of God, as they

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preſent themſeves to his View, and commemorating the Juſt Praiſes of the Creator; this is a proper Sabbath-Day Exerciſe, as it is a Memorial of the Creation. But whatever is the ſubject of his Thoughts, or Diſcourſe if it be but Innocent, or Harmleſs, the walk will be Innocent too, and which is more, by a ſeaſonable Refreſhment of the Spirits it may be very ſubſervient and conducive to other Ends of Piety; and as far as it is ſo, is of very Good uſe.

Perhaps it will be ſaid, as indeed it may be truly ſaid by ſome, that this is an Exerciſe, wherein they do find no manner of Delight, or Complacency: and unleſs we will allow them, more pleaſurable Exerciſes than this, which as they receive, may with greater Propriety be ſtyl'd a Labour than a Recreation, they for their parts do deſire none of them.

But all that I am here concern'd for the matter of Recreations is, that they be either Exerciſes, or Helps, or at leaſt no Hindrances, of Piety, and Religion, the proper Buſineſs of our Lord's Day. If they be ſuch, it is much the ſame to me, whether they be Pleaſant, or not Pleaſant: if they be not ſuch; they are rejected and condemned by our Rule. And for thoſe, who this notwithſtanding ſhall require Bodily Carnal Delights, or Pleaſures without any regard to the Religious Duties of this Day; I ſhall leave with them this Remark, or Caution, that to deſire and purſue ſuch Pleaſures, as too many do, for mere Pleaſure-ſake is a piece of Senſuality, that favours more of the Brute, than of the Man, and leaſt of all

of the Christian, whose most Pure and Holy Profession it doth ill become on any, but especially on our most Holy Day.

Give Me the Man the true Christian, whose chief Business and Recreation on this Day is to keep it Holy, who *calls the Sabbath a Delight*, as the Prophet speaks, whose Thoughts, and Discourse run out after his God, and Saviour, after an Everlasting Sabbath in Heaven, and the Ways and Means of attaining it. Other Imployments may be sinful in themselves, or they may prove so in their Abuse. But this course, we are sure, is unexceptionably Good, we are sure, it is Acceptable in God's Sight: for what is it else but to do his Holy Will upon his Holy Day?

Let no Man then be over-Indulgent to himself in the use even of a lawful Liberty; let no Man indulge, or allow himself at all in Liberties whatsoever, of the lawfulness whereof he is not fully perswaded. He that is resolv'd to go as far as he may, may before he is aware, go farther than he ought: but if he will venture on any Action, any Worldly Work, or Recreation (suppose) on the Lord's Day, which he either knows, or believes to be unlawful, or even doubts whether (his Circumstances considered) it be lawful, or no; that Action, that Work, or Recreation is certainly unlawful unto him, as being plainly acted against his own Conscience, and against any Apostolical Rule and Precept. *Rom.* 14. 5, 23.

And what is the Consequence? why that Offended Conscience of his, will, and must

be

be his Judge, and unleſs Repentance intervene, his Executioner too, his Everlaſting Tormentor: and *if his own Heart*, or Conſcience, *ſhall condemn him; God, who is greater than his Heart*, and *knows all things*, will moſt certainly *condemn him alſo*. 1 John 3. 20. Whilſt Happy, thrice Happy is the Man, who fears God, and revives his own Conſcience, and never doth any thing, which his own Heart doth reproach him for, who is ſo Upright, as that he cannot condemn himſelf, and withal ſo Charitable, as that he will not condemn others in that, which tho' *he may not, they may*, ſee reaſon to allow. And Happy, and for ever Bleſſed ſhall we all be, if on all days, and eſpecially the Lord's, we do every way demean our ſelves as becometh Saints, or Chriſtians, and our only Strife, and Contention is, who ſhall go fartheſt in the Safe, the Comfortable, and Pleaſant ways of Wiſdom, or Religion, who ſhall diſcharge the Several Duties of each Day moſt conſcionable, moſt Religiouſly.

To ſpeak all in a word,

If as in reaſon and juſtice oblig'd, we do *love God with all the Heart, and Soul, and Strength*, and would therefore pleaſe Him to the Beſt of our Abilities (and to be ſure that is the Beſt and Wiſeſt Way) if we would avoid as far as we may all probable occaſions, and dangers of Sin; if we would give no Offence to Others, and no Diſturbance to our own Minds; this is the Way, *walk we in it*.

But here I expect a few Queries, ſuch as

these. What is to be done with those, who are not contented with any Innocent Exercises, or Diversions, with any Reasonable Allowances? and are apt to abuse all the Liberty that is given 'em, even to Libertinism, or Licentiousness? Must our Divines (in the Language of the Prophet, or rather in the language reprehended by the *Prophet*) *preach to 'em smooth things, prophesy deceits*? and our Governours in Church and State, must they give up their Good, Old Laws, and Constitutions, or make New ones in their favour? I mean, for their Encouragement in the Undue Liberties?

Yes, by all means, if to prophane the Day be to keep it Holy, a Man cannot be Wicked enough without such Encouragement.

But if the Case be quite otherwise, as certainly it is; it's to be hop'd, that They, whose Best, Highest, and most Divine Title is that of Vicegerents, or Ministers of God, will stand up for the Honour of Him in whose Name, and by whose Authority they bear Rule, and especially for the Honour, and maintenance of that Holy Religion, which is His principal Care, and Concern, and therefore ought to be Theirs. And since it is not conceivable, how Religion should be kept up in Life, and Vigour, in Credit and Honour, without a due Sanctification of the Lord's Day; it's to be also hop'd, that there will never be wanting in this our Church and Nation, Governours truly Religious to stand up for that also, and to secure and vindicate our most Holy Day

from

from all manner of Abuſes, and Prophanations.

And this is the rather to be hop'd, and expected, becauſe we have Learn'd by a late Experience the ill Conſequences of abus'd Liberty: I ſay, abus'd; for tho' I ſhall not pretend to juſtify any ſuch Liberties; yet I doubt not to ſay, that the Liberty which made, or occaſion'd rather, ſuch a Noiſe, and Ferment in the laſt Age, had been more excuſable, if it had not been abus'd, and much more excuſable, if it had not been ſo liable to be abus'd. Nor do I in the leaſt doubt, but that before ſuch Experience Men of great Piety and Integrity, as well as Senſe and Learning, were really perſuaded, that the Liberty then granted was in that juncture as Seaſonable, and Convenient, as it was undoubtedly well deſign'd.

Indeed it's evident in Experience, that different deſigns, and Intereſts whether Evil, or Good; have a mighty Influence on Men's Judgments as well as Practice: and there is ſcarce any Age of the Church, wherein we may not obſerve ſome prevailing Error, or other, which the following Ages have ſeen through, and rejected. So that we are to give, as we would deſire and expect, ſome grains of Allowance in ſuch caſes as this before us, where the Liberty we are ſpeaking of is to be aſcrib'd to Error of Judgment, not to any Obliquity of the Will. And a high Reſpect and Reverence is, and ever will be due to the pious Memory of our late Martyr'd Soveraign, whoſe Indulgence being at the worſt but a

Fault

Fault of the Right hand, is not to be taken with the Left. And surely one or two such False Steps in a Reign considerably long, tho' not long enough, and in a Prince so Gracious, and Condescending, is not so much to be wonder'd at, as it is that He made no more. And the Laws which He made in the beginning of his Reign *for the Holy keeping of the Lord's Day*, together with the Piety, the Integrity, and Constancy he shew'd to the last will for ever clear him to all Unprejudic'd Persons from any designs of encouraging any of the foul Immoralities and Prophanations of that Holy Day, which as far they were Violations of his Laws, or of the Laws, and Canons of the Church, were Violations, and Abuses of that Indulgence of His, which was expresly restrain'd and limited to the said Laws, and Canons.

If this be a Digression, it is such an one, as could not well be avoided on so fair an occasion offer'd me; and all, that seems to need any Apology in the matter, is, that on such an occasion so little is said in the Praise of a Prince, that deserv'd much more.

CHAP.

CHAP. IV.

IV. OUR next Buſineſs is to take a View of the Good Chriſtian's Behaviour on the Lord's Day in a kind of Hiſtorical Deſcription.

The Good Chriſtian (whom we will here ſuppoſe Maſter of a Family) having ſo ordered his Secular Affairs the Day, or Week before, as that neither Himſelf, nor any of his Domeſticks may have any conſiderable Avocations from the Religious Duties of the Day, and having withal exercis'd himſelf in preparatory Devotions, private, and publick too, as opportunity ſerves: ſuch a Chriſtian, I ſay, after ſuch Preparatives may be ſuppos'd to have his Heart more diſengag'd from the World, and better diſpos'd for Religious Imployments. And tho' his Dreams (which ſome would have to be Holy too) are too much under the Dominion of the Fancy to be ſtrictly conformable to any Rules whether of Religion, or Reaſon; yet, having the Command of his Waking Thoughts he will take care to employ them to the Glory of Him, who is Lord of the Day, and in Acts of Devotion ſutable to the Holineſs of it. And becauſe it is a Shame for a Chriſtian to be found more Slothful and Negligent in his Lord's Buſineſs than he is in his own; he will ordinarily riſe at leaſt as early on the Lord's Day, as he does on other

ther days of the Week, and betake himself to his Devotions with all convenient Expedition. Indeed he were scarcely if at all, Worthy of the Name of Christian, and much less of a Good one, did he ordinarily, or frequently neglect his Morning, or Evening Devotions on any of the Week-days. But then there's more to be done, the Lord is more to be serv'd, more to be addrest unto, on his own day, and therefore the Good Christian we are speaking of will add to his usual Morning Devotions a Prayer proper for this Day of the Lord, filling his Heart, and Mouth too, with Thanks and Praise for the Great and Inestimable Blessings it brings with it.

Nor will he content himself with Private Devotions only for how Good, how Beneficial soever these may be; it's an Addition to their Character, and real value, that they dispose, and prepare him for the publick, which (where they may be had) are, and must be acknowledg'd, the Principal Duties of the Day, the Glory of God whose Day it is, being more eminently advanc'd by the publick Exercises of Religion.

I say, *where they may be had*, because it may be his hard fortune to live among Infidels, or in a Church that is either Heretical in Her Doctrine, or Idolatrous, or otherwise Schismatical, in Her publick Worship: in either of which cases all that he is oblig'd to, is to serve God as well publickly as he can with a Good Conscience: and as is his Obligation, so is his Practice and Demeanour.

But

But these cases set a side, there is a great regard due to the publick Exercises of Religion and to publick Constitutions in order thereunto: and therefore our Good Christian (who, as such, is and must be heartily concern'd for Peace, and Unity of the Church, will keep close to the Communion of that particular Church) within whose Jurisdiction the Divine Providence has plac'd him duly (that is, constantly, as he has leisure, and Opportunity) frequenting Her publick Ordinances on all days, but especially on those, that are set apart for the purposes of Piety and Religion.

It is very True, that God heareth all even the most secret Prayers: But it's as True, that he doth not always hear them in the sence of an answering, granting, or fulfilling our desires, especially where they are put up in Opposition to, and Contempt of, the Publick. Nor, is it imaginable, that the single Prayer of any one Man can be so prevalent and successful, as the joint, united, Requests, of a uniwhole Congregation, much less as the ted Requests of the whole National Church, and much less still as the united Requests, and general Voice of the whole Catholick Church dispos'd throughout the World. And therefore our Good Christian, who is sufficiently sensible of all this, will be sure to make the Prayers of the whole Catholick Church his own by communicating with it as far as he can and consequently by communicating with that sound part of it wherein he lives. And this he will the rather and the more con-

constantly do, that the Presence, and Devout Fervours of other Pious Souls may excite, and quicken his Piety and Zeal: it being no rare thing, or unusual for those who are dull and Listless, and as it were deserted by the Spirit in their Closet-Retirements, to find their Piety revive, and *their Hearts grow hot within them* by the Devotion of others, by the kindly Warmth of a full Congregation.

For these, and other Good reasons not necessary here to be insisted on, our Good Christian will never fail without very Just cause to wait upon God on his own day at his own House, then and there to worship, and adore, to praise, and pray to Him as He hath commanded and doth expect, then and there to be instructed and edified by his Ministers, the Authoriz'd Dispensers of his Word and Ordinances.

And where all the Prayers, and Offices are well appointed, and regularly administred, he will not willingly lose the Benefit of any: and therefore as it is his Desire, so will be his Care, to be generally present at the very beginning of Divine Service.

When the Bells chime to Summon him thereto, he takes it for a kind of Heavenly Musick: and it is in truth a Divine Call, or Invitation to more Heavenly Entertainments, Entertainments near of Kin, and preparatory, to those of Heaven it self.

And as he will therefore come in good time, so he will come with a good and willing mind, with a mind desirous of Improvement both in the knowledge of his Duty,

and

and the practice of it: and being to meet with the Lord and Great God of Heaven and Earth in his own Houſe, he will enter it, as he ought, with a profound and awful Reverence, ſaying (in his Heart at leaſt) *How dreadful is this place! this is none other than the Houſe of God, this is the Gate of Heaven.* Gen. 28. 17. And then falling down on his knees, he will bleſs God for that, and all other Opportunities of appearing before him, and beg the Divine Grace, and Benediction on the whole Congregation, and all other his Chriſtian Brethren aſſembled in their Common Saviour and Maſter's name for the like Holy purpoſes, as being ſenſible that without God's Bleſſing and Aſſiſting Grace they can none of them either pray acceptably, or hearken attentively, or much leſs follow thoſe Heavenly Inſtructions they have at any time heard.

This done, he employs his ſpare time, if he has any, in reading, meditation, or other exerciſes of Devotion. But when the Publick Service commences, he immediately and wholly applies himſelf to that, and bears his part in it as well as he can, kneeling, ſtanding, bowing, anſwering, every way conforming himſelf to the Orders, and approv'd Practice of the Church. Indeed he looks upon the Orders of the Church, as the Orders of God, who has commanded him to *hear*, and *to obey the Church, and to do all things decently, and according to Order:* And where the Church hath not interpoſed Her Authority, he takes Her approv'd Practice for a Law, ſuch Practice, or Cuſtom being the Rule

Rule of Decency in any Place, and conformity thereto implied in the Apostolical Canon, or Precept of *doing all things decently*.

And as he comes not to God's House for fashion-sake only, or only to see, and to be seen, to talk and gaze about, but to join in all the Offices of publick Devotion; so he performs his part with such awful Reverence, and Devout Ardours, as are apt to excite the like in those about him. And if the Best Liturgy, and Best Example have not this Good effect upon all; it's no matter of Wonder, or Discouragement to him, because he has been told of itching Ears that are not to be pleas'd but when they are tickled with Novelties, and of *Stony Hearts* that are proof against all the Artillery of Heaven.

But farasmuch as even the Best Christian is sensible of some failures and remissions of Devotion, he will, when the Service is over, humbly and heartily beg pardon for any such, as well as a Blessing on the publick Ordinances: and as he comes in, so he goes out, with all becoming Reverence and Respect to the Place where God's Honour doth more peculiarly dwell.

What has been said of the Morning Service may be said also of the Evening. Our Good Christian is not for doing his Duty by halves, but regards and frequents both alike. He cannot think it enough to serve God in the Morning, and then dedicate the Evening to his Lusts and Pleasures, that is, to the Service of the Devil: no, he knows

that

that as ſure as the Lord's Day is to be kept Holy, it ought to be kept ſo both parts of the Day; to keep one part Holy, and not the other, being not in any proper ſence, in any reaſonable Conſtruction to keep the Day Holy. And tho' private Prayer, and other good Offices of Piety and Charity, are as well his Imployment, as Duty at other times; yet when the Church-doors are open, and God is pleaſed to wait for him at his own Houſe, he eſteems it a piece of Rudeneſs, nay, Diſobedience to keep away: and as he bleſſes God for every Opportunity of meeting him in his own Houſe, ſo he will not without Cauſe, or Juſt Impediment neglect any ſuch.

Having ſeen our Good Chriſtian in God's Houſe; let us now take a View of him in his own. And if we ſuppoſe him a Maſter, or Governour of a Family; we muſt alſo ſuppoſe him authoriz'd and oblig'd to do the Office of ſuch Governor: and how well he diſcharges that Office on the Lord's Day comes now to be conſidered.

And his firſt care is ſo to contrive his Houſhold Affairs; as that all, or moſt of his Domeſticks may be preſent at the Family-Devotions, which, as we have ſhewn above, are not to be neglected on any, and much leſs on the Lord's Day.

As for the Method of theſe Devotions, it is not, cannot well be, the ſame in all Chriſtian Families, becauſe different Circumſtances, and Occaſions may require a Variation. However they are generally to conſiſt of the ſame parts, *viz.* Prayer and Reading, as being not complete, if either of

these two be wanting: and something would be spoken to each; to the former this, that being not tied to any particular Form of Prayer (our Lord's excepted) he may, as he sees convenient, make use of any good ones, whereof there are many extant in our own language: but if he doth ordinarily give the preference to the Prayers of the Church, I mean for Family-Devotion; his Judgment is to be commended as well as his Piety.

As to the latter, he reads, or orders to be read, some portion of Scripture, especially of the Psalms, and New Testament: and if any one in the Family be able to explain it, as it is read; it may be of so much greater use, and benefit to 'em all. Then if the public Service, or Extraordinary occasions do not call 'em away; some other good Book may be read, as the Whole Duty of Man, *Rawlet*'s Christian Monitor, *Kettlewel*'s Practical Believer, The Bishop of *Bath* and *Wells*'s Exposition, *&c.* And where there are more than one that can read distinctly, and to the profit of the Hearers, it seems very Expedient that they take their turns, partly for the Ease of the chief Reader, and partly for the benefit of the Best, whose attention may be excited by Variety of Voices.

If he finds them Heavy, or inclin'd to Sleep, he obliges them to stand up for a while: and if that will not do, calls upon 'em to Sing a Psalm, or Hymn, or so much of either as may serve to clear their Heads, and shake off the drowsy Humour: and then they return to their Reading, and proceed so

ſo far as Chriſtian Prudence ſhall require, or admit. I add this, becauſe Piety hath its Exceſſes as well (I do not ſay ſo often) as its defects: and an undue length of any Holy Exerciſe may put ſome ſort of People out of conceit with the Exerciſe it ſelf, or at leaſt abate the edge of their appetite, of their hunger, I mean, and thirſt after Righteouſneſs.

Of our Good Chriſtian's Demeanour with reſpect to the principal Duties of the Lord's Day, what has been ſaid may be ſufficient, and the reſt left to the Piety, and Diſcretion of Well-diſpos'd Readers: only for the well-timing of the ſeveral Duties, and Imployments of the Day, it may be worth our while to take a Short curſory View of them all in the Order, wherein he obſerves them.

Now he generally begins with ſecret Devotions, partly becauſe he has leiſure enough for it, before the Family can be got together, and partly becauſe it is a good Preparative to Family-Devotion, as both the one, and the other are to the publick.

And when the neceſſary Buſineſs and Refection of the Houſhold are over, he calls them together for Family-Devotion, and then orders 'em to attend him to Church.

After their return, and a ſhort Retirement we may ſuppoſe Dinner ready, when after the laudable Example of the firſt Chriſtians, *Act.*2.46,47. *He eats his Meat with gladneſs, and ſingleneſs of Heart*, praiſing God, and diſtributing to the neceſſities of his Fellow-Chriſtians, as Opportunity preſents, and ſo far

sure he very well answers the design of our Religious Festival.

And whatever other Refreshments may be requisite now after a full meal, he has a due regard to the necessary Qualifications above-consider'd: and notwithstanding these, or any other avocations, (extraordinary cases always expected) he finds some time both before, and after Evening Service for secret Devotion, and bestows it accordingly: yet not to the neglect, or prejudice of any other Duties; so far from it, that these are his Care, and Study, even in his Closet, it being a part of his Business there, sometimes at least (as often as is needful) to deliberate and study how the Business of Religion may be advanc'd, and carried on to the best advantage by all under his Charge and Influence as well as by himself. Accordingly he with mature deliberation resolves on the most fit and proper Imployments for those of his Houshold, and that for each part of the day: and not only so, but assigns and orders, such their Imployments, and which is more still, takes effectual care of a due Execution.

Now the chief of these Imployments is that of Family-Devotion; and his regard to it is the same in the Evening, as we have found it in the Morning, tho' possibly with some difference in the Exercise of it, I mean, as to the Method, or Order of Time: for tho' it doth consist, as was said but now, of Reading and Prayer, and neither of these can well, or should ordinarily, be omitted; yet it is not always necessary, that both these

these parts be joyn'd together in one continu'd Exercise: nay, the Circumstances of Families may not infrequently require the contrary. And where the case is so, our Good Christian has the Reading part perform'd by it self either before, or after Evening Service, as he sees meet, and leaves that of Prayer to be us'd a little before Bed-time.

But besides Family-Devotion there are other Imployments proper for our Lord's Day, the appointing and inspection whereof lies much upon the Master. Such is the attendance of all, or most of the House to the publick Ordinances, as in the Morning, so in the Evening. And for the Youngest sort, such is their learning to say their Catechism, and their Prayers, as also their reading each of them by turns some part of the Bible, or other good Book, those who cannot read, are apt to trifle away their time, either hearing them, or joyning with 'em.

In all which the Good Master discharges his part, I do not mean by a constant personal attendance (tho' he is sometime present at the meanest of these Exercises) but by setting those of his Houshold at work, and directing 'em in it, and as occasion requires, encouraging, exhorting, rebuking, or Chastising. I add Chastising, because a little Severity may be necessary in some cases for the Profane and Refractory; tho' ordinarily the most Gentle and obliging ways are the most prevalent and successful in matters of Religion, and a Friendly, Seasonable Reproof, or Witholding of Favours, is punishment enough

to Generous, or Ingenerous Dispositions. But if there be any, whom neither of these Methods can reclaim; they are very Unfit for our Good Christian's Family, and he is so much a Man after King *David's* Heart (who was, we know, *a Man after God's own Heart*) as not to suffer them to continue in it to the infecting and corrupting of the rest.

By these, and such like means our Good Christian makes his House a Seminary of True Piety, and Religion; by these, and such as these, *he trains up his Children, and Servants in the way they should go, that when they are Old, they may not depart from it.*

And as no Member of his Family hath cause to complain of any over-rigorous, or unreasonable Impositions; so no Good Member of it, but sees cause to be thankful for the many Blessed Opportunities of Piety and Instruction he enjoyeth in it.

As for the Work of Mercy, or Charity; what time of the day soever any Opportunity presents, he readily and gladly embraces it; and if no such offers it self; he makes it his Business to require of others, and deliberate with himself, of the most meet and proper objects of Charity, and of the fittest Ways and Means of dispensing it.

Having consider'd our Good Christian's Behaviour not only in reference to his Family, as supposing him a Master, but also with respect to the Duties of the Lord's Day that belong to him as a Christian at large; all that seems needful to be added is

one

only this; that the more free any Good Christian is from Secular care, and Family-Concerns, the more Time and Leisure he hath for secret Devotion: and the more Time he has for this, the more he may, and the more he therefore will employ therein: when yet the truly Pious Master of a Family may, and doth serve the Ends of Religion as effectually, and observe our Lord's Day as well, and acceptably in the Way and Method above-represented, as if most of the Day were spent, and spent Religiously in the Closet.

CHAP. V.

WE are now come to the V*th*. And last thing propos'd, *viz.* a Persuasive to a strictly Religious Observation of the Lord's Day.

And what we have here to offer shall for Method Sake, be reduc'd to particular Heads. And our

1*st*. Argument, Consideration, or Motive shall be this, that the Religious Observation of One Day in Seven is very Reasonable in it self. I do not mean, that Human Reason left wholly to it self would have found out this Proportion: but that, the Divine Determination being known, our Reason doth and must give a ready assent to it. For as the Allowance of six days in Seven for the concerns of this Life is found ordinarily sufficient with the Divine Benediction; so a

Day's Rest after Six of worldly Cares, and Labours, is, if not generally necessary, yet at least Convenient, and apparently so, tho' there were no other End to be serv'd by it, but our due Ease, and Refreshment. But when together with these are consider'd the much greater, and more important Ends of this Day's Rest; *viz.* the Glory of God, the Benefit of our Neighbour, and the necessary preparations of our Souls for Eternity; that Man must have a very strong Bias, and Propension to the World, who can think a Seventh part of his Time too much for so many Good purposes. Indeed had it not pleas'd the divine Wisdom to determine it, I do not see how we could have satisfied our selves with so Low a Proportion. For God's Glory, and Man's Happiness being the Ends of the Creation, and all our Time the Donation of Heaven, a truly Pious, Good Christian would have been apt to conclude, that the greatest, far greatest part of our Time, should in reason, and justice be employ'd in the Service, and Praises of the Great Creator, and in the qualifying our selves for an Eternal Sabbath with him. But since God has been so Kind and Gracious with respect to the Outward Man, the Body, and its concerns, as to allow them more Time than we could otherwise have allow'd 'em our selves; we have the more Reason to make a good use of that small portion of Time He has reserv'd for his own Worship, and Service, especially considering, that to serve Him is really and truly to serve our selves, to promote our own Spiritual, and

Eter-

Eternal Intereſt, yea, and Temporal too, as will appear anon, ſo far at leaſt as we are oblig'd by the Subject in hand to make it appear.

2*d.* The Religious Obſervation of the Lord's Day is deſign'd for a perpetual Badge of the Chriſtian Church, and Profeſſion.

That the Jewiſh Sabbath was a Sign between the Lord *Jehovah*, and his People Iſrael we have ſeen above, and would now obſerve, that, that was one ſpecial reaſon why the Sabbath was to be kept Holy by them. *Verily my Sabbath ſhall Ye keep*, ſaith the Lord by Moſes, *for it is a Sign between Me and You throughout Your Generations, that Ye may know that I am the Lord, that do Sanctify You.* Exod. 31. 12. This therefore they were ſtrictly oblig'd to ſo long as their Laws continued in force: but that ceaſing, and an End being put to the diſtinction of *Jews* and *Gentiles*, the Sabbath that diſtinguiſh'd them had its period with it: and a New Sabbath was inſtituted which might diſtinguiſh the New Peculium, the Chriſtian Church, from all other Churches, Sects, or Profeſſions: for if any others do obſerve the ſame Day, they obſerve it not on the ſame Grounds, nor in the ſame Manner.

As the *Jews* heretofore did, yea, and ſtill do, diſtinguiſh themſelves by their Saturday-Sabbath; and as the *Mahometans* are pleas'd at the Command of their Pretended *Prophet* to diſtinguiſh themſelves by the Obſervation of every Friday; ſo we *Chriſtians* are to diſtinguiſh our ſelves by the Day

of

of our Lord's Name, and Appointment, the Observation of it being an Open, visible owning him for our Lord and Master, and the Neglect, or Non-observation thereof an open, visible disowning Him, and rejecting his Service, and renouncing all the Benefits of his Resurrection.

And as we fall short of the Piety, not only of *Jews*, and *Turks*, but of most other Infidels, if we observe no day at all; so it's scarce to be believ'd, that any profest Christians (a few ignorant Sabbatarians excepted) do observe any other, who have no regard for our Lord's Day: for on what Day will they be Religious, if they be not on this? on what Day will they serve the Lord, if not on his own?

3*d*. The Holy Exercises of the Lord's Day are necessary Preparatives to the Enjoyment of Heaven.

Among the celebrated Passages of our Divine *Herbert* this is one, and not the least considerable, *

* Herb. *Church-Porch.*

All that we know o'th' Saints above,
Is, that they Sing, and that they Love.

And if these Offices of Piety, and Love are to be our principal Exercises and Entertainments in Heaven; for that very reason if there were no other, they ought to be our Imployments here on Earth. For Heaven is design'd for Pure, and Holy Spirits, and for such only: nor is it so much the Situation of the Place, or the Temper of the Climate, as the Temper, and Disposition of the Mind, the Agreeable Society, and Con-

Converſation of the Inhabitants, the Mutual Offices of Love, and Kindneſs, and Univerſal Harmony of Devotions, that muſt make the Comers thereunto Happy, and Bleſſed. And ſhould we ſuppoſe (for ſuppoſe we may what never will, and never can be) I ſay, ſhould we, ſuppoſe an Indevout, Prophane Wretch, or, if you pleaſe, a Muck-Worm in Human Shape, admitted into that Glorious Place, he would take as little delight in his Entertainment above, as he did in the Contemplation of God, and the Exerciſes of Piety, and Charity below. Tho' he chang'd the place of his Abode, he would not change his Affections, but look back, and hanker after the Fleſh-pots of *Egypt* even in the Heavenly *Canaan*. And how is't imaginable, that Inceſſant Hallelujahs, or the moſt Pure and Holy Converſation of the Seraphim and Seraphick Souls, or even the Viſion of God it ſelf ſhould be Beatifick, or even Grateful to him there, if he has no delight in his Service, and will have no Communion, no Charitable, or Friendly Communication with the Saints, and Faithfull here?

O! it is the Exerciſe of theſe here on Earth that muſt prepare and diſpoſe us for Heaven; or if we were in it, we ſhould haply wiſh our ſelves out; to be ſure we ſhould but that there is no Satisfaction, *no Peace to the Wicked* any where elſe. The Man that delights in theſe Exerciſes here has a taſt of Heaven upon Earth, and will much more delight in them hereafter, when freed from the Importunate Cravings, and Solicitations of

of Flesh and Blood. Whereas on the other hand to the Worldly, Sensual, Unsutable Spirit, Heaven it self would be a Place of Torment, or at the best a very Joyless Possession, having nothing to gratify a Carnal Appetite, nothing to stifle an Offended, Clamorous Conscience, or kill the Worm that never dies.

If therefore we desire to be eternally Happy and Blessed; if we would not make it impossible to be so even in Heaven; have no other way but to qualify our selves for such Happiness, and become, in *St.* Paul's expression, *meet to be partakers of the Inheritance of the Saints in light.* Col. 1. 12. And since none can be *meet to be partakers of the Inheritance of Saints*, but those who are really and truly *Saints*, that is, *Holy*. Heb. 12. 14. it's a plain case, that in order to the partaking of that Inheritance, Holiness is absolutely necessary, and must therefore be the great Business of our Lives, and more especially of that Day, which is design'd and set apart for the more solemn, and vigorous prosecution thereof.

4. And lastly. The Lord's Day is a Day of special Blessings even in this Life to the Religious Observers of it.

In the *4th* Commandment we are told of God's *blessing* as well as of his *Sanctifying* the *Sabbath Day*; which what can it imply less than, that, as He set it apart for the Observance of Men, so He would bless, and prosper those, who Observe it, as they ought? the Day it self being uncapable of any Sanctity, or Blessing, but in reference to such its Observers. And

And if the Bleſſings of the 5*th* Precept of the Decalogue, as ſuch, do belong to the Obedient under the Goſpel, as we have ſhewn above, we may depend upon it, that the Bleſſing of the 4*th* do belong to them alſo.

Indeed who that conſiders our Lord's Day as inſtituted by our Lord himſelf, and inſtituted for the Exerciſe of Piety, and Charity, the two Great Duties of the Sabbath; who, I ſay, that conſiders this, can doubt but that He will diſpenſe of his Bleſſings with a Liberal hand on the diligent Obſervers of it? Piety, and Charity having many expreſs Promiſes of the Divine Favour, and Benediction in both the Teſtaments, and as many Titles thereto, as Promiſes thereof.

However, the Bleſſings of the Sabbath being of two ſorts, Spiritual and Temporal, we ſhall for our farther Encouragement, and Satisfaction conſider them ſeverally, and begin with the former, which are not only more Valuable, but more proper, nay, Peculiar to the Goſpel: for tho' they did belong to the Jewiſh Sabbath; yet not as it was Jewiſh, or Legal, but as it was a part of the Goſpel-Covenant then in force: and if ſo, we may be ſure, they do belong to the Chriſtian Sabbath.

Accordingly do we find the Evangelical Prophet recommending the obſervation of the Sabbath in the Goſpel-Times from the Bleſſings, and eſpecially the Spiritual Bleſſings of it. *Iſa.* 56. for of theſe Times, and of theſe Bleſſings doth he there ſpeak plainly enough, tho' in the language of Canaan, I mean,

mean, in his usural way of alluding to the then establish'd Rites and Usages of the Jews: for having in the *1st.* and *2d.* verse pronounc'd the *Man Blessed, that keepeth Judgment, and doth Justice, that keepeth the Sabbath from polluting it, and his hands from doing Evil,* he addresses himself to the *Eunuch,* and *the Son* of *the Stranger,* that *have joyn'd themselves to the Lord,* i. e. to the Gentile part of the Church, assuring 'em, that notwithstanding any Lgeal Incapacities they might be under, if they *keep the Lord's Sabbath,* as they ought, and *do the things that pleas'd, Him,* and *take hold of his Covenant,* they should among other Rights, and Priviledges of the New Peculium, enjoy the Blessings of his Sabbath.

And that the Sabbath here intended is the Gospel-Sabbath, and the Covenant the Gospel-Covenant, is evident from hence, that by the Old Law, or Covenant *Eunuchs,* and *the Sons* of divers sort of *Strangers were excluded from the Congregation of the Lord for ever.* Deut. 23. 1, 2, 3, *&c.* Neh. 13. 1. And consequently from the Spiritual Blessings mentioned in the *7th* verse.

And is it not True in fact, that believing Gentiles are admitted to all the Priviledges, and Benefits of the Gospel? and may we not here again observe what we have prov'd above, at the Day which our Lord chose for his Mission of the Holy Ghost. *Act.* 2. 1, 2, 3, *&c.* was the first of the Week, or *Lord's Day?* and that *St.* John *was in the Spirit,* (i. e.) had his Revelations, *on the Lord's Day?* Rev. 1. 10. Where the Day is specified, as should seem, on purpose to intimate

intimate the Designation of it, as for Imployments, so for Blessings, Spiritual, and Heavenly.

And tho' all those Spiritual Gifts, which were then conferred on the Apostles, and their Retinue are not now to be expected on any Day; for some of them were extraordinary, and necessary * only for the state of the Church; yet the sincerely Obedient may now and in all Ages safely expect all such Gifts, or Graces of the Spirit, as are Necessary to their Present Comfort, and Education, and to their Everlasting Salvation.

* *V.* Hick's *Spir. Enthus. exorcis'd.* Jenk. *Reas.* Chr. Rel. B. 11. ch. 29. Kettl. *Pract Bel. pt.* 2. ch. 8. Scot's *Christ. Life pt.* 2. *Vol.* 2. *ch.* 7. *Sect.* 1.

Certain it is, for our Lord himself has pass'd his Word for it, that *He will be with his Church by his Spirit to the End of the World.* Mat. 28.20. John 14.16. And then there is no doubt to be made but He will signalize his own Day with the Best and Choicest Gifts, and Graces of that Ever-Blessed, Ever-Blessing Spirit.

As for Temporal Blessings; beside the Promises of the Old Testament to the Observers of the Sabbath, *Jer.* 17. 24, 25, *&c. Isa.* 58. 12, 14. We have that of our Saviour Christ *Mat.* 6. 33. *That if we seek first the Kingdom of God, and his Righteousness, we shall have all the things* He is there speaking of, all the necessaries of Life, *added unto us.* And when He teaches us to pray for our *Daily Bread*, He teaches us upon Prayer, and Honest Endeavours to expect it, and all that are implied in it, that is to say, all that is needful and Convenient for the daily sustenance of our Bodies. And S. *Paul* assures us, that *Godliness is profitable unto all things, having the*

the Promise of the life that now is, as well as of that which is to come. 1 Tim. 4. 3. Indeed that Godliness may have an Interest in these Promises, it must be Entire, and Uniform, and appear in the general Course of our Lives without Exception, tho' not without distinction of Days. But if we duly exercise our selves unto Godliness on the Lord's Day, it's to be hop'd, that our Piety will keep warm all the Week after, and maintain in us such an Ardent Love of God, and a Lively Sense of Religion, as will engage us in every good Work, every Instance of Obedience, as occasion offers, and so entitle us to such Measure of Temporal things, as may be most conducive to our Eternal Happiness, or is needful on any account. For our Heavenly Father most certainly knows what is Good for us, and *no Good thing will He withhold from them that live a Godly Life.* Psal. 84. 12. If what seems to be Good for us is not really so, but a Snare, or a Temptation, and like to prove a prevailing one; the withholding of that seeming Good, real Evil is to be reckon'd in the number of his Blessings: and there is a Time, when suffering it self, especially on the score of Religion, nay, Martyrdom it self or Suffering even unto Death is a real Blessing or Favour of Heaven. *Phil.* 1. 29. *Mat.* 5. 10, 11, 12. forasmuch as it gives occasion to the Exercise of many Passive Vertues, and Graces, and every such Exercise hath a proportionable Reward and adds to the Weight of that *Crown of Life,* which is reserv'd for those, who are *Faithful unto Death.* Jam. 1. 12.

Rev.

Rev. 2. 10. And if what is wanting at any time of Temporal Bleſſings is abundantly made up in Spiritual, and Eternal; the Beſt of us have no reaſon to complain, but abundant reaſon, and encouragment to rejoyce in the Lord, and perſevere in our Religious courſe.

Whereas on the other hand the Bold, Preſumptuous Prophanation of our moſt Holy Day, as it proceeds from an Irreligious or Prophane Spirit, and is vertually, and by interpretation a denying or renouncing our Redeemer, and Creator too; ſo is it frequently attended with remarkable Judgments; many Inſtances whereof have been collected by others, and many more might be added which have eſcap'd their Obſervation: and tho' all that are in any wiſe doubtful, or Suſpicious were left out; the reſt are enough of themſelves to make a Large Volume.

I am not inſenſible, that our Heavenly Father doth many times correct us out of Love and Mercy; and that it ſavours of a Superſtitious, or Uncharitable Spirit, or both, to be always crying *Judgment, Judgment*, as if every Calamity which befalls our Neighbours, eſpecially thoſe of a different Sect, or Party, were *Judicial*, or *Penal*. But where the Sin is Great, and Manifeſt withal, and the Evil that attends it is no leſs Notorious, as is frequently ſeen in the preſent caſe; there we may eaſily perceive the finger of God, and cry out with the Pſalmiſt, *Righteous art Thou, O Lord, and True is thy Judgment*: and to take notice at

all of such Visible Examples of the Divine Justice, argues a very gross stupidity, and Spiritual Lethargy (if not also a Judicial Blindness, or Infatuation. *Deut.* 28. 28. *Mat.* 13. 14, 15.) and is frequently represented in *Scripture* as a high degree of Impiety. *Job* 34. 26, 37. *Psalm* 10. 4, 5. *Isa.* 26. 11. *Mic.* 6. 9, &c.

Indeed we have the open, Deliberate Confessions of many such Offenders: and if Men may be believ'd in their last hour, at the very Time and place of their Execution; this they have call'd their Leading Sin, this they have look'd upon as the main occasion of all the rest. And surely it is not unreasonable to suppose, that Notorious Neglect and Prophanation of our Christian Sabbath should often induce, or occasion the Violation of other Laws Divine and Human, and so bring Men under the lash of both: for when God gives them up, as He justly may in this case to themselves, to *their hardness and impenitent Hearts* it is Natural for them to *add Sin unto Sin, to fall from one Wickedness to another*, till at length they be stop'd in their Carriers by some unexpected *Accident*, as they call it, and Vengeance overtakes them before they be aware.

As for the lower Violations, or Offences of this kind; it may suffice to set before You the Pious Judge *Hales's* Observation thereupon, who, in his Riper years at least, was far from any Contempt, or Heinous Prophanation of the Lord's Day, and in his Directions || for keeping the Day hath these words.

|| *Contemplat. Mor. and Divine p.* 1.

I have found by a Strict and Diligent Observation, that a due Observation of the Duty of this Day, hath ever had joyned to it, a Blessing upon the rest of my time, and the Week that hath been so begun, hath been blessed and prosperous to me; and on the other side, when I have been negligent of the Duties of this Day, the rest of the Week hath been unsuccessful and unhappy to my own secular Imployments; so that I could easily make an estimate of my successes in my own secular Imployments the week following, by the manner of my passing of this Day: and thus I do not write lightly or inconsiderately, but upon a long and sound Observation and Experience.

So writes that Excellent Person to his own Children: and I little, doubt, but we might make the same Observation our selves with the same Application: and why should any of us be wanting herein? Is not the Favour, or the Displeasure of the Almighty worthy our regard? Is there any thing in this World truly Valuable without his Blessing? and is it not Worth the while to make sure of it? Certainly it is, it is richly worth our while, and the very Best, and the Utmost of our Endeavours: and for any Man to be made sensible hereof, it's enough to try the Experiment. And surely if it be Good for a Man (who can doubt but it is? to enjoy the Blessing of God, however insensible he may be of it? Happy, thrice Happy must he be, who tasts and perceives it, who experimentally finds and feels, what it is to be the Care of Heaven, what it is to have the Lord for his God.

Soli Deo Gloria.

DEVOTIONS FOR THE Lord's Day.

When Thou awakeſt in the Night, lift up thy Heart to God in theſe, or the like, Holy Ejaculations.

GLory be to Thee; O God the Fa-Father, who haſt made Me and all the World.

Glory be to Thee, O God, the Son, who haſt redeemed Me, and all Mankind.

Glory be to Thee, O God the Holy Ghoſt, who doſt ſanctifie Me, and all the Elect People of God.

O Holy, Bleſſed, and Glorious Trinity, Three Perſons and one God, have Mercy upon me a Miſerable Sinner.

Incline my Heart to keep thy Laws, and then diſpoſe of me, as Thou ſeeſt fit.

Give me what Thou wilt, and deny me what Thou wilt, only deny me not Grace, Pardon, or thy Self.

A Prayer that may be uſed when Thou awakeſt in the Morning.

FOR my Preſervation, Reſt, and Refreſhment, and all other Bleſſings of this Night paſt, thy Holy Name, O Lord, be bleſſed, and prais'd. Oh! be Thou pleas'd to continue thy Fatherly Care, and Protection of Me, and Mine, and Prevent us in all the Religious Duties of this Day with thy moſt gracious favour, and further us with thy continual help, that in all our Works begun, continued, and ended in Thee, we may glorify thy Holy Name, and finally by thy Mercy obtain everlaſting Life thro' Jeſus Chriſt our Lord.

A Prayer that may be added to our Ordinary Closet-Devotions, and used any time before Morning Service.

BLessed Jesu! Thou Lord, and Patron of this Day; Thou wast pleas'd to die for our Sins, and to rise again, as upon this Day, that we might be capable, and ascertain'd of our Resurrection unto Life: nay, *Thou art the Resurrection and Life* it self; and *he that believeth in Thee, tho' he were dead, yet shall he live. To Thee therefore should all Flesh come*, to Thee should they cry, *This is the Day, which Thou hast made: we will rejoyce, and be glad in it:* This is the Day, which Thou hast Sanctified: and it's our desire to Sanctify it too, and sing thy Praises now, and for ever.

Wherefore with Angels, and Arch-Angels, and all the Blessed Company of Heaven, we laud, and magnify thy Glorious Name, and desire from the very bottom of our Hearts and Souls, to return unto Thee all possible Thanks, and Honour, and Obedience, and a never-ceasing Hallelujah.

For this, O Good Lord, all this is due to thy Great Majesty, and more than all that we can give.

In Thee we live, and move, and have our Being: Of Thee, and in Thee, and through, and for Thee, are all things.

Glory be to Thee O Lord moſt High.

Thou haſt made us in thine own Image, that we may be like Thee, and given us Souls ever to indure, that we may ever enjoy Thee.

To Thee do we owe all the Bleſſings of this Life, all the Hopes, and Means of attaining a better.

Thou haſt given us ſufficient Light to underſtand our Duty; ſufficient Power, and Encouragement to practiſe it.

Thy Yoak is an Eaſy, and a Gracious Yoak, and thy Service is perefect Freedom.

The Statutes of the Lord are Right, and rejoyce the Heart: more to be deſir'd are they than Gold, yea, than much fine Gold, ſweeter alſo than Hony, and the Hony-comb, and in keeping of them there is great Reward, preſent Pleaſure, and Satisfaction here, and never-failing Happineſs hereafter.

So that by thy moſt Gracious, and admirable diſpoſal of things, all our Duty is to *yield our ſelves unto Thee,* and condeſcend to be Happy, to *rejoyce in the Lord alway, and again I ſay rejoyce.*

But foraſmuch as the Cares and Vanities of the World in which we are almoſt unavoidably immers'd, would inſenſibly withdraw our Affections from Thee, abate, and at length deſtroy the reliſh of all Spiritual Delights; Thou haſt given us a Day for the Exerciſe of Religion, and oblig'd us to look up to Thee the Donor, to ſerve Thee upon it, and Our ſelves together, to conſider our Ways, and amend them, to learn thy Precepts, and obſerve them, to remember Thee

and

and thy Bleſſings with all Thankfulneſs, and Joy, to admire thy Goodneſs and Perfections, and, as far as we may, to follow and imitate them, and in a word, to *taſte and ſee how Gracious the Lord is in all his doings towards the Children of Men.*

Oh! then, as Thou haſt given us Time, be Thou pleas'd to give us Grace to make a Right uſe of it, to improve and husband it to the beſt Advantage, to the preſent Comfort, and eternal Intereſt of our Souls. Let us on this Day at leaſt know no Love but the Love of Thee, no Buſineſs but that of Serving Thee, no Pleaſure but that of pleaſing and enjoying Thee: that ſo we may find, as others before us have done, that to obſerve thy day is to ingage thy Care, and thy Protection for the reſt of our Time, is to prepare and qualify our ſelves for the Felicities of the Bleſſed, and take a foretaſt of Heaven here upon Earth, and ſo be drawn to obſerve, and conſider, to acknowledge and admire the Loving-kindneſs of the Lord, who has thus twiſted our Duty and Intereſt, our Labour and our Happineſs together.

And *Oh! that Men were Wiſe,* and duly ſenſible of their Obligations to Thee. Oh! that there where ſuch Hearts in them, that would but pay Thee their bounden Services and Acknowledgments on all days, but eſpecially on thine own, *calling thy Sabbath a delight,* and finding it ſo, and indulging, freely indulging to the Self-rewarding Offices of Piety and Mercy thereupon, on all occaſions and opportunities addreſſing to Thee in Praiſes and Prayers, viſiting the Sick, relieving

lieving the Needy, comforting the Broken-hearted, healing the Breaches, and compoſing the Differences of their Neighbours, and praying for them all.

And ſince Thou art *the Father of Mercies, and God of all Comfort*, to Thee let us commend the pitiable eſtate of all the Sons and Daughters of Affliction, let thy Bleſſing go along with the Charitable Endeavours of thy Servants. And where Men want or Hearts, or Power, or Opportunity to relieve them, do Thou look favourably upon them, and by an Extraordinary Providence ſupport and ſuccour 'em. Give Help to thoſe that are in Danger, and Eaſe to thoſe that are in Pain: right the Oppreſſed, and feed the Hungry Soul: make the Preſumptuous ſenſible of their Sins, make the Deſpairing ſenſible of thy Mercy: bring the Troubled Mind to a Right Judgment of things, and the Sorrowful Heart do Thou make Glad. Let 'em all make a Good uſe of their Diſtreſſes: let 'em kiſs *the Rod of thy wrath*, and be Thankful, humbly and heartily Thankful even for thoſe Severer Methods of thy Love.

Let not the Lord of Heaven and Earth be angry, and I will ſpeak yet once more, and addreſs to Him in the behalf of all Chriſtian Congregations, eſpecially that whereunto I more immediately do belong. Oh! be Thou pleas'd, *where but two or three of us are gather'd together in thy Name*, for thy Name, and even thy Promiſe-ſake to *be in the midſt of us*. Oh! let the Sacrifices of Praiſe, and Prayer, which *with One Mind, and One Mouth* we offer up unto

unto Thee, be admitted to thy Mercy-Seat, and by a Holy Violence take poſſeſſion for us, and prove effectual to the Salvation of all, and every of us.

And grant, we beſeech Thee, Almighty God, that thy Holy Word, which is this Day to be deliver'd unto us, may be receiv'd by us, willingly, thankfully, attentively, with Teachable Minds, and Honeſt Hearts, Hearts, that are Void of a Prophane, or Captious Spirit, void of Senſuality, void of Prejudice, and Hypocriſy.

And may the God of Heaven of the abundant riches of his Goodneſs grant, that by a due attendance unto his Holy Ordinances, eſpecially on this his Holy Day, we may all of us know Him; knowing, may love Him; loving, may obey Him; obeying Him, may be accepted with Him; that ſo after a Conſtant, Conſcientious diſcharge of our ſeveral Duties, we may attain to the Crown of our Labours, the Peace and the Applauſe of Conſcience in this Life, and an Eternal Sabbath in another.

Theſe things, and whatever elſe Thou ſeeſt needful or Convenient for any of us, I humbly beg in the Name, and for the ſake of thy Well-Beloved Son, and in that moſt Compleat, and Perfect Form of Prayer, which He hath taught us.

Our Father, *&c.*

A Prayer that may be uſed when thou art come to thy Seat in Church.

LOrd, Thou haſt ſaid, that where two, or three are gather'd together in thy Name, there art Thou in the midſt of them: behold the Servants of the Lord: be it unto us according to thy Word: and not unto us only, but to all other thy Servants aſſembled, as we are, in thy Name, and for thy Service. And for this, and all other Opportunities of appearing before Thee for the Glory of thy Name, and the Edification of thy Church; all Glory be given unto Thee, O Lord, in and by thy Church throughout all Ages, World without End. *Amen.*

A Prayer that may be us'd when the Publick Service is over.

BLeſſed Lord, of thy infinite Goodneſs, and Mercy accept, I beſeech thee, Theſe, our Sacrifices of Praiſe and Prayer, pardoning our Infirmities, and Defects in Duty and doing for us, and for thy Whole Church *abundantly more than we are able either to ask, or think; for the ſake of thy only Son, our only Mediator, and Advocate.* Amen.

The Biſhop of Bath *and* Wells's *Expoſition on the* 4th Commandment, *which may be uſed as a* Prayer *at any time of the Day.*

GLory be to thee, O my God, O my Love, who in compaſſion to humane weakneſs, which is not capable of an uninterrupted contemplation of thee, ſuch as the Saints have above, haſt appointed a ſolemn day on purpoſe for thy remembrance.

Glory be to thee, O my God, my Love, for proportioning a ſeventh part of our time to thy ſelf, and liberally indulging the remainder to our own uſe.

O

O my God, O my Love, let me ever esteem it my priviledge, and my happiness to have a day of rest set a part for thy service, and the concerns of my own Soul, to have a day free from Distractions, disengaged from the World, wherein I have nothing to do, but to praise, and to love thee.

Lord, grant that I may not only on thy day give thee due Worship my self, but may give rest and leisure also to my Family, to all under my Charge, to serve thee also, to indulge ease to my very Beasts, since good Men are merciful even to them.

Glory be to thee, O blessed Spirit, who on the first day of the week didst descend in miraculous gifts and graces on the Apostles; O descend upon me that I may be always *in the spirit on the Lords day:*

O my God, O my Love, give me grace on thy day to worship thee in my Closet, and in the Congregation, to spend it in doing good in works of necessity, devotion and charity, in prayer and praise, and meditation; O let it ever be to me a day sacred to Divine Love, a day of Heavenly rest and refreshment.

Thou O my God, O my Love, didst ordain the Judaical Sabbath as a shadow of the true Gospel Sabbath; O may I ever keep an Evangelical Sabbath, and rest from my Sins, which are my own works, while I live here, and may I celebrate an Eternal Sabbath with thee in Heaven hereafter.

O my God, O my Love for the like purposes of Piety, and of thy Glory, give me grace to sanctifie the Feasts and Fasts of thy Church, as in the number of those happy days set apart for remembrance of thy love.

Glory be to thee, O Lord God, who didst command the Sabbath or Seventh day to be kept holy, and strictly observed by the Jews as thy Sabbath, in memory of the Creation; of thy making Heaven and Earth, the Sea, and all that in them is, and resting the Seventh day, of thy blessing the seventh day, and hollowing it.

We Christians, O Lord God, following the moral equity of thy command, and authoriz'd by Apostolical Practice, *celebrate the Lord's day the first day of the week,* in memory of our Redemption in memory of thy Resurrection from the dead, O most beloved Jesu, when thou didst rest from the labours and sorrows of the New Creation. O may I ever remember thy day, and thee.

Glory be to thee, O my God, my Love, who hast under the Gospel delivered us from the Rigours, but not from the Piety of the Jewish Sabbath.

Lord, since the Blessing of everlasting Salvation, which we Christians on thy day commemorate, does wonderfully exceed the Creation commemorated by the Jews; O let our love, and praise, and devotion, and zeal proportionably exceed theirs also.

O my God, O my Love, let thy all-powerful Love abound in my heart, and in the hearts of all that profeſs thy Name, that in all theſe, and all other poſſible Inſtances of thy Love, our Souls may be continually employed to praiſe, and to love thee.

O my God, O my Love, let me ever be ſeeking occaſions, to excite all I can, to adore and love thee.

O my God, O my Love, I renounce and deteſt, and bewail, as odious and offenſive to thee, as directly oppoſite to thy Love, and to thy Glory,

All Profanations of thy hallow'd Day, and of all other holy Times dedicated to thy praiſe, and thy Love.

All Judaizing Severities all Worldly mindedneſs, and unneceſſary buſineſs or not allowing thoſe under my care, liberty and leiſure for thy ſervice on thy day.

All unmercifulneſs to my very Beaſts.

All indevotion, or forgetfulneſs of thee.

All the leaſt tendencies to any of thoſe impieties.

From all theſe and the like hateful violations of thy Love, and from that vengeance they juſtly deſerve, O my God, O my Love, deliver me, and deliver all faithful people.

O my God, O my Love, I earneſtly pray, that thy Love may ſo prevail over our hearts, that we may ſadly lament, and abhor all theſe Abominations, and may never more provoke thee.

Next to thy glorious ſelf, O my God, O my Love, and for the ſake of thy ſupreme, independent Love, thou haſt commanded

me

me to love my Neighbour, allied to me by nature or by grace, all Strangers and Enemies as well as Friends, *To honour all Men*, as being made after thy likeneſs, and the greater likeneſs they retain to thee, to honour them the more: Glory be to thee.

Thou, O my God, O my Love, haſt commanded me to love my Neighbour as my ſelf, O for the ſake of thy love, give me love to relieve and aſſiſt him in all inſtances wherein he may need my help, as freely, as fully, as affectionately as I my ſelf would deſire to be treated, were I in his condition

O my God, O my Love, for the ſake of thy deareſt Love, give me grace to love my Neighbour, *not in word, and in tongue only, but in deed and in truth*, to wiſh well to all Men, and to contribute my hearty prayers and endeavours, and to give them for thy ſake all lawful, and reaſonable, and neceſſary ſuccours

Glory be to thee, O my God, O my Love, who having commanded me to love my Neighbour as my ſelf, doſt imply the regular love of my ſelf that I ſhould do all I can to preſerve my ſelf free and vigorous to glorifie thee in my ſtation: 'Tis for thy ſake only I can love my ſelf, and he does not wiſh or endeavour his own happineſs, he really hates himſelf, that does not love thee.

Thou Lord, by enjoyning me to love my Neighbour as my ſelf, haſt intimated my duty of loving thoſe beſt, which either in bloud are neareſt my natural ſelf, or in grace neareſt my Chriſtian ſelf; O let thy love

teach me to obſerve the true order of Charity in loving others.

O thou eternal ſource of goodneſs, give me grace to imitate that boundleſs Goodneſs; let thy love work in me an univerſal propenſion to love, and to do good to all Men, to *be merciful* to others as thou Lord *art Merciful.*

For farther Devotions, eſpecially Pſalms and Hymns, I would recommend to the Pious and Devout Reader the Excellent Sunday Office in the *Reform'd Devotions*, publiſh'd by Dr. *George Hickes* 1701.

Collects

Collects *and* Reſponſes *taken out of our* Liturgy *for the Uſe of Families on the Lord's Day, and other Feſtivals, before they go to Church. To which Others may be added, as the Maſter ſees convenient.*

Let us pray.

Lord have mercy upon us.
Chriſt have mercy upon us.
Lord have mercy upon us.

OUR Father, which art in Heaven; Hallowed be thy Name; Thy Kingdom come. Thy will be done in Earth as it is in Heaven. Give us this day our daily Bread. And forgive us our Treſpaſſes as we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from Evil: For thine is the Kingdom, And the Power, And the Glory, for ever and ever. *Amen.*

O Lord, ſhew thy mercy upon us.
Anſw. And grant us thy Salvation.
O Lord, ſave the [King, or Queen,]
Anſw. And mercifully hear us when we call upon thee.
Endue thy Miniſters with Righteouſneſs,
Anſw. And make thy Choſen People joyful.

O Lord, ſave thy People,
Anſw. And bleſs thine Inheritance.
Give peace in our time, O Lord.
Anſw. Becauſe there is none other that fighteth for us, but only Thou, O God.
O God, make clean our Hearts within us.
Anſw. And take not thy holy Spirit from us.

A Collect for Grace.

O Lord our heavenly Father, Almighty and everlaſting God, who haſt ſafely, brought us to the beginning of this day, Defend us in the ſame with thy mighty power, and grant that this day we fall into no ſin neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy ſight through Jeſus Chriſt our Lord. *Amen.*

The Collect for the second Sunday in Advent.

BLeſſed Lord, who haſt cauſed all holy Scriptures to be written for our learning; Grant that we may in ſuch wiſe hear them, read, mark, learn, and inwardly digeſt them, that by patience, and comfort of thy holy word, we may embrace and ever hold faſt the bleſſed hope of everlaſting life, which thou haſt given us in our Saviour Jeſus Chriſt. *Amen.*

The Collect for the fifth Sunday after Epiphany.

O Lord, we beſeech thee, to keep thy Church and Houſhold continually in thy true Religion, that they who do lean only upon the hope of thy heavenly Grace, may evermore be defended by thy mighty power, through Jeſus Chriſt our Lord. *Amen.*

Collects before and after the Communion-Service.

ALmighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnifie thy holy Name, through Christ our Lord. *Amen.*

PRevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that in all our works begun continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

ASsist us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help, through Jesus Christ our Lord. *Amen.*

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost, be with us all evermore. *Amen.*

The

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